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Art. I. *The Doctrine of the Greek Article;* applied to the Criticism and the Illustration of the New Testament. By T. F. Middleton, A. M. &c 8vo. pp. 730. Boards. Price 14s. Cadell and Davies. 1808.

AMONG the improvements of lettered society which distinguish the eighteenth century, the alliance and the mutual aids of philosophy and philology are not the least in value. Guided by a knowledge of the laws of intellect and thought, we discover the same principles which govern the formation and association of ideas, equally influencing the original character and the progressive combinations of language. Hence the study of general grammar has acquired certainty, precision, and luminous evidence; and by the application of established principles, with minor adaptations, the acquisition of particular languages has been not only facilitated, but raised above the rank of reminiscential toil, and rendered a delightful occupation of the highest mental powers. It is by this mode of investigation, that the elder Schultens in the Arabic and Hebrew tongues, Hemsterhuis and Monboddo in the Greek, and Ten Cate in the Teutonic, have thrown a flood of light on the study of those languages; and to this fountain must be traced what is most valuable in the "Diversions of Purley."

It may be said, with little hazard of mistake, that no form of language upon earth so confirms the justness of the great principles of rational grammar, and is at the same time capable of such important elucidations from them, as that of ancient Greece. The character of the people was strongly impressed on their speech. In both was conspicuous the profusion of power and the versatility of application, which rendered the people the most effectively ingenious, and their language the most copious and capable, in the world. The faculties of exquisite discernment, the taste for every species and the most recondite forms of beauty, and the inclination amounting even to a passion in favour of subtile and speculative theory, which distinguished the people, advanced also their

language to every kind of perfection, to a susceptibility of every variety of character, and to a refined accuracy of usage by which the basis of original principles is both established and elucidated. No language supplies so rich a fund of materials for the service of general philology, or peculiarities of its own so worthy of accurate disquisition. Hence the etyma, the mutations effected by time and circumstances, the flexions, the particles, the idioms, and the prosody of the Greek tongue, have furnished, and will continue to furnish, unexhausted stores of utility and erudite enjoyment.

Yet every scholar must have been sensible that the nature and uses of the *Greek Article*, a familiarity with which is so evidently necessary to a just faculty in Greek idiom and criticism, have not been subjected to any complete and satisfactory investigation. The difficulty of the subject has been strongly felt: and some of those who have attempted its elucidation, give indications of having experienced embarrassment to a greater degree than they have confessed. So far as the works of the ancient Grammarians have been brought to light, they have not been found to contribute any essential aid toward the illustration of this nice and difficult part of grammar. Some of them indeed, particularly Apollonius Dyscolus, present detached remarks of real value; but they were not able to discriminate, analyse, and compare their observations, so as to compose a fabric of rational and solid principles. Greek was their vernacular tongue; and nothing is more difficult than to elicit the intimate principles of habits to which we have been from infancy familiarized, and in which we are not prone to suspect that any profound and exquisite investigation is necessary. The native Greek grammarians who fled from Constantinople in the fifteenth century were not more successful; if we except Cardinal Bessarion, who, in his great work *adversus Calumniatorem Platonis*, has several excellent observations tending to a more rational theory of the Article. The indefatigable Budæus made some good collections from Theodore Gaza, Bessarion, &c.; but, in contempt of the maxim,

"Non fumum ex fulgore, sed ex fumo dare lucem,"

he concludes with a pile of laboured error, intended to shew that the use or omission of the article depended much on caprice and arbitrary fashion. The store of observations was increased; but the general obscurity of the subject was little diminished, by the astonishing labours of the great *Henry Stephens*, or by the vast erudition of the three first Grecians of the seventeenth century, Isaac Casaubon, Joseph Scaliger, and Salmasius. Grotius himself took up the im-

probable and erroneous notion, that in the New Testament "τὰ ἄρθρα sæpe ponuntur ubi opus non est, & sæpe omitti ubi ex usu ponerentur." The antecedent improbability of this notion is strongly evinced in the ninth chapter of Part I of the volume before us; and the absolute falsehood of it is demonstrated through the whole of Part II. Hoogeveen, in his Commentary on Viger, was contented with explaining and exemplifying some of the idiomatical uses of the article, without attempting to ascertain the ground of those uses: and, in his two ponderous volumes, *Doctrina Particularum Linguæ Græcæ*, he has avoided the subject as if with a studied care; nor has his late epitomizer Schutz given himself the smallest trouble to supply the palpable deficiency. Even Valckenaer thinks that he has done ample justice to the article by *asserting* its conformity to the Dutch *de*, *het*, and the French *le*, *la*, *les*; and he announces his supposed discovery with a self-complacence and flippancy which, in a man of real learning, cannot but excite surprise.

Οὐδ' ἄρα πως ἦν
Ἐν πάντεσσ' ἔργοισι δαήμονα φῶτα γενέσθαι. Il. Ψ, 670.

Indeed Adrian Kluit published, in 1768, a book in Dutch, with the Latin title, *Vindiciæ Articuli* ὁ, ἡ, τό: but its want of celebrity, and the idea of its contents deducible from the manner in which it is referred to by Everard Scheid and by Schleusner, may lessen our concern for being unable to obtain it. Finally, the learned and acute Godofredus Hermannus, in his late valuable treatise *De Emendanda Ratione Græcæ Grammaticæ*, while he fills many pages with less useful matter, passes by the subject of the article with complete neglect.

With no less a degree of justice, therefore, than of the diffidence which usually adorns transcendent merit, Mr. Middleton advances the claims which his subject possesses to peculiar attention.

'If we regard the subject as a question merely of Profane Philology, it possesses a degree of interest, which might have more strongly recommended it to notice. In the course of the last century almost every other topic connected with Greek Criticism has been minutely and profoundly discussed: we have seen disquisitions on the Homeric Digamma, on the Greek Accents, on Dialects, on the quantity of the Comparatives in ΙΩΝ, on the licence allowed in Tragic Iambics and on their Cæsura, on the Greek Particles, and on Metres, especially those of Pindar. I will not deny that these inquiries are all of them of the highest importance to the cause of Classical Literature: yet the present, considered in the same point of view, may claim at least a secondary rank, whilst in its connexion with Theology, and, perhaps, I may add, with the Philosophy of Grammar, it obviously admits them not to any competition.' Preface, pp. 13, 14.

After having studied this elaborate and comprehensive volume with an attention which few publications deserve, we venture to assure the lover of classical and sacred philology that it will not delude his expectation. It is modest in pretension, but in execution it displays extensive and well-employed erudition, an acute and discriminating judgement, and a talent of reasoning, patient, cautious, comprehensive and conclusive. In felicity of criticism, we can deem it scarcely inferior to the immortal Dissertation of *Bentley;* in difficulty of performance, it is obviously superior; and in the importance of its relation to the whole compass of Grecian literature, it is above all comparison.

Mr. Middleton's volume consists of two parts. The first is the "*Inquiry* into the *Nature* and *Uses* of the *Greek Article:*" the Second Part is a large body of "*Notes* on the *New Testament,*" referring principally to passages capable of important illustration from the doctrine and rules established in the preceding division of the work. We shall endeavour to lay before our readers a faithful idea of the plan and execution of both parts. We promise merely a schediasm: but we are much mistaken, if our report, brief and imperfect as it must necessarily be, do not convince the student of the Christian Scriptures, and of those most perfect of human compositions, the ancient Greek authors, that he owes to his own gratification and improvement a diligent study of the work itself.

In the first Chapter of the first Part, Mr. M. examines the opinions of the most eminent ancient and modern grammarians, on the subject of the Article; Apollonius Dyscolus, Gaza, Harris, Monboddo, and Horne Tooke. He animadverts, with brevity and temper, on the defective and inconsistent character of their doctrines. The solid grounds of his animadversion may be apprehended from a short extract.

'He who pretends to determine the uses of the Greek Article should first endeavour to investigate its nature and origin. Without such an inquiry he may, indeed, collect from Greek writers something like rules for its insertion or omission; but he will not be able to give them probability and consistency: they will not be of general application; he will be driven to the unsatisfactory solution of Pleonasm and Ellipsis; and he will be compelled to admit, as is done continually, that though the Article is by its nature a *Definitive*, it is sometimes used to mark *indefiniteness*, or is wholly without meaning: a doctrine which is countenanced in the excellent Lexicon to the N. T. by Schleusner. *Quodcunque ostendis mihi sic, incredulus odi.* There must be some COMMON PRINCIPLE, by attending to which these opposite uses of the Article may be reconciled to each other and to common sense; there must be, to use the words of Plato, τὸ κοινόν τι ἓν εἶναι, ἀπὶ ὃν τὸ αὐτὸ ἐπὶ πᾶσιν; and it is worth our while to inquire for it.' pp. 2, 3.

Chapter II is devoted to the ascertaining of the true nature and definition of the Article. The grammarians, in general, Alexaudrine, Byzantine, and modern, have considered the Article as a distinct and independent part of speech. So Dionysius Thrax; Ἄρθρον ἐστὶ μέρος λόγου πτωτικὸν, προτασσόμενον καὶ ὑποτατσόμενον τῆς κλίσεως τῶν ὀνομάτων. § 20. But the Dialecticians of the Stoic school considered the Article and the Pronoun as identical. Mr. Jones (whose Greek Grammar, on an original but not incontestable plan, is well worthy of consultation) has likewise forsaken the ordinary route. He introduces the Article in his chapter of Pronouns; but, apparently, for the conveniency of his plan of declension, rather than because he dissented from the common doctrine.—Mr. M. first inquires into the Homeric use of the article; a subject which has not a little exercised critics and editors, nor undeservedly. For the student who is desirous of imbibing the pure streams of Grecian learning, secure from the deterioration of subsequent ages, cannot be too earnestly exhorted to the assiduous study of the oldest writers in the Ionic dialect, and, above all, of *Homer;*

Ἐξ ὄυπιρ πάντες ποταμοὶ, καὶ πᾶσα θάλασσα,
Καὶ πᾶσαι κρῆναι, καὶ φρείατα μακρὰ νάουσιν. Il. Φ, 196.

We have often lamented that, in the universal plan of teaching in our schools, the common Greek (ἡ κοινὴ διάλεκτος) which was generally used by authors after the fall of Grecian liberty and the decline of Grecian genius, *but which at no time was vernacular*, is taught as if it were the pure idiom; and youth are led implicitly to believe that the Ionic and Attic were provincial deflexions from a common standard. It would be happy if the assumption of this *gross and pernicious error* were precluded by the use of an *Ionic Grammar* and *Lexicon* for initiation in Greek learning, and if some of our Burneys and Porsons would furnish the means for this improvement, the condescension would not degrade them. But we return from this digression.—A remarkable passage in the Πλατωνικὰ Ζητήματα of Plutarch * shews that the infrequency of the

* Our classical readers will not be displeased to be presented with the whole passage. Having mentioned the Latin language, Plutarch proceeds: Τῶν καλουμένων ΑΡΘΡΩΝ οὐδὲν προσδέχεται τοπαράπαν, ἀλλ' ὥσπερ κρασπέδοις χρῆται τοῖς ὀνόμασι. Καὶ οὐ θαυμαστόν ἐστιν, ὅπου καὶ Ὅμηρος ἐπίων πόσμῳ περιγενόμενος, ὀλίγοις τῶν ὀνομάτων ΑΡΘΡΑ, ὥσπερ λαβὰς ἐκπώμασι δεομένοις, ἢ λόφους κράνεσιν, ἐπιτίθησι· διὸ καὶ παράσημα τῶν ἐπῶν ἐν οἷς ταῦτα ποιεῖ, γίγνεται, ὡς τὸ,

Αἰαντι δὲ μάλιστα θαῖρρονι θυμὸν ὄρινε
Τῷ Τελαμωνιάδῃ·

καὶ τὸ,

Πόθιεν ὄφρα τὸ κῆτος ὑπεκπροφυγὼν ἁλίσιτο·

καὶ βραχέα πρὸς τούτοις ἕτερα. Τοῖς δὲ ἄλλοις μυρίοις οὐσιν ΑΡΘΡΟΝ μὴ προσόντος, οὐδὲν εἰς σαφήνειαν οὐδὲ κάλλος ἡ φράσις βλάπτεται. Plutarchi Mor. ed. Wyttenbach, tom. v. pp. 112, 113.

Article in the Iliad and Odyssey was not overlooked, nor materially misunderstood, a thousand years after the time of Homer. Professor Heyné, from a misconception of the subject (which shews how greatly the republic of letters needed such a work as that before us), and a too facile adoption of sentiments supported by certain great names (a fault by no means *usual* with him) makes the following observation: "Articulum ab Homero non agnosci, et esse ei ὁ pro αὐτός, ἐκεῖνος, satis nunc decantata est observatio; firmata disputationibus virorum doctorum:—ut mihi ipse displiceam quod eum non ubique constanter ejeci." Excurs. ii. in Il. ϱ. tom. vii. p. 422. Mr. M. has shewn that Heyné's repentance was precipitate, and his observation erroneous, having arisen from an inaccurate apprehension of the authorities to which he refers, and from not regarding a fact strongly suggested by the diction of Homer, *the real* IDENTITY *of the Article and the pronoun* Ὁ. Such instances as these readily occur. Ὁ δ' ἧκε νυκτὶ ἐοικώς. Il. α, 47. Χεῖρα—τὴν βάλεν ἣ ῥ' ἔχε τόξον. ν, 594. Τὸν δ' ἄγε μοῖρα. 602. Ὁ ῥα πατρὶ φίλῳ ἕπετο. 644. Τοῦ δὲ Πάρις—ἀποκταμένοιο χολώθη. υ60. Του ἔγε χωόμενος. 662. Ὁ τῷ πολέμιζε. ο, 539. Τὰς δύο, χαλκείας, —τὴν δὲ μίαν χρυσῆν, τῇ ῥ' ἔσχετο χάλκεον ἔγχος. υ, 271, 272. Innumerable examples of this kind exist, which seem not obscurely to prompt the right solution of cases like the following. Ὁ πλησίον ἵστηκεν πολύμητις Ὀδυσσεύς. δ, 329. Τοῖο ἄνακτος. λ, 322. Νέστωρ δ' ὁ γέρων. 636. Σὺν τὸν μῦθον. τ, 185. Μὲ τὸν δίστηνον. χ, 59. Παιδ' ὀλέσαι τὸν ἄριστον. ω, 242. Within three verses we find examples of both kinds. Τὰ δ' ἔρημα φοβεῖται' —αἱ μὲν τ' ἀγχίστιναι κέχυνται' —Ὁ ἐμμεμαὼς ἐξάλλεται. Ψ, 140—142. By a luminous examination of this question, Mr. M. completely establishes, in our opinion, that "the difference between the Article and the Pronoun is not *essential* but *accidental*, and consequently, when we are speaking of the *nature* of the article, that there is no difference at all: and Homer's usage of the article has nothing in it peculiar, but accords strictly, so far as it goes, with the practice of succeeding ages." pp. 14, 15.

Mr. M. next pursues his investigation into the *object* to which the article has relation. Here his patient assiduity and his talent of successful induction are employed to a most valuable purpose. He examines the question with nicety and precision, and he attains the conclusion that the Article has always, when strictly considered, an *anticipative reference* to an object at the time most obvious and familiar to the speaker's mind. To a hearer or reader, indeed, the reference *may* be obscure. This occasional obscurity arises out of the necessity of the case; and the removal of it is at once the province of a good writer, and the pleasure of an

attentive and judicious reader. Further; the anticipative reference includes only two possible cases; for the anticipation must be either of that which is *known* to the hearer or reader, or of that which is *unknown*. In the former case the Article, with the word annexed to it, whether noun, adjective, or participle, subserves the purpose of a *retrospective reference*; in the latter case, that of a *hypothetical reference*, or a respect to some object concerning which an *assumption* is made. Finally, this elaborate disquisition terminates in the conclusion, that *in all cases the Article and the word to which it is prefixed, form an Assumptive Proposition, the parts of which are the following:*

The *Subject* - is - the Article.
The *Predicate* — the Word annexed to the Article.
The *Copula* - — the participle of existence (ὤν) *implied*, and in some instances actually expressed.

Thus the learned author, by a course of cautious analysis and induction, arrives at a great and fundamental *principle*, which, with characteristic modesty, he calls his hypothesis. He then proceeds, in the spirit of true philosophy, to put this principle to the test of a synthetic application to the facts in grammar and idiom of which a solution is required. If it be found capable of solving them, in a consistent and rational manner, without constraint or management, it ought to be esteemed true. Mr. M. urges this arduous inquiry, with distinguished impartiality, acumen, and erudition, through six chapters, *viz.* III—VIII. Advancing to this *lapis Lydius*, he says,

'In the last Chapter it was my endeavour to produce evidence in favour of each distinct head of the Hypothesis: I am next to shew, that if it be admitted, it is capable (if I may use the expression) of solving the principal *phænomena*: in other words, that it will account for the most remarkable peculiarities in the usage of the Article, and that what may to some appear to be *arbitrary custom*, is in truth, supposing the principles laid down to be sufficiently established, a natural, if not a necessary consequence. Should this point be made out to the satisfaction of the reader, it is obvious that some weight will accompany the decisions, to which this inquiry may lead. If the prevailing *usage* in its principal varieties be such, as would arise out of the supposed *nature* of the Article, that *nature*, it will be concluded, has been accurately ascertained. I shall, therefore, on the evidence already adduced, suppose the Article to be such as it has been described to be, and shall now proceed to apply what has been said, to the explanation of the most remarkable *insertions* of the Article; to its most remarkable *omissions*; and to some cases of insertion and omission *combined*.' pp. 45, 46.

In our next number, we shall submit to our readers a compendious analysis of this highly important part of the work; as it may contribute to excite a more eager perusal of the

book itself, and may, in some degree, aid the juvenile student in the apprehension and recollection of the system. For the present, we shall close this interesting volume, after we have transcribed another extract, as a πρόδρομος to the disquisition before us.

'An opinion prevails, that practical inferences deduced from inquiries of this kind are unsafe and futile: there are persons, who appear to believe, that the usages of language are rarely reducible to fixed rules; that there agreement is merely coincidence, and that Idiom is to be attributed solely to custom. I do not hold such reasoning to be at all philosophical: *custom* in language bears a close analogy to *chance* in physics; each of them is a name for the operation of unerring causes, which we want either the ability or the inclination to apprehend. Qualified by such a confession, each of these terms may be tolerated; but neither of them is to be employed as the appellation of a power, which disdains to act harmoniously and consistently with itself, and is impelled only by caprice. In the formation of language every thing indicates design tending to discoverable ends: and in its actual application though there are some anomalies, they bear no proportion to the instances, in which the strictest regularity, the most undeviating uniformity, prevails. Of the Greek language these remarks are true in an especial degree: and there is some colour for the singular notion of *Lord Monboddo*, that this tongue was formed by grammarians and philosophers according to the rules of art. That some licence, indeed, in the use of the Article takes place in certain cases, it will be seen, that I have readily admitted: but even for this we shall frequently be able to account, nor is it ever such as to invalidate the general truth of my theory. With respect to those canons, which I have considered as most certain, I ought to state that they are confirmed not merely by the examples adduced, but by multitudes, which for several years past have occurred to my observation: yet if a few untoward instances from unquestionable authorities can be cited against me, (and they have not been studiously suppressed) I must seek refuge in the remark of a distinguished Critic, that "when a rule has been established by ninety nine examples out of a hundred, an exception in the hundredth will not overturn it." Preface viii, xix.

Art. II. Jay's *Memoirs of the Life and Character of the late Rev. Cornelius Winter;* concluded from page 652.

A MINUTE account is given, in the remaining part of Mr. Winter's Memoirs, of his engagements as a preacher in the chapels founded and supported by Mr. Whitefield's friends in the counties of Gloucester, Wilts, Somerset, Salop, Lancaster, and York, after failing in his applications to the Bishops of London and St. Asaph, for episcopal ordination. Having itinerated for some time, especially in the two former counties, and lost much of his devotion to the establishment under the influence of Towgood's answer to White, he was ordained (1777, misprinted 1767) in the dissenting mode as minister of

three Methodist societies in Wiltshire, Castle-combe, Christian-malford, and Chippenham. "It may serve (he says) as a sufficient apology for my having been a pluralist, that I had no stipend, but lived upon Providence, and was ignorant from what quarter my resources were to come. The poverty of the people not only prevented them from helping me, but rendered it necessary that I out of my uncertain quota should help them." The reader will approve the liberal sentiments expressed in a letter to Mr. W. on this subject by one of his friends, a very "regular clergyman."

'Our friends at Trowbridge have informed us that you are upon the point of receiving ordination as a Dissenting minister. I trust you will experience the blessing and presence of the Lord Jesus Christ, the great bishop of our souls, on this and every other occasion, and that you will find this sanction useful to you in your ministerial employment. An external designation, though not necessary to the being of a preacher of the gospel, is, where it may be had, ordinarily expedient to the regular ministration of the church of Christ. May we be enabled to preserve in all things, the happy medium between resting in outward things, and despising those institutions, which the church of Christ has ever approved.' pp. 159, 160.

The Methodist congregations however were not so liberal; they took umbrage at the ceremony of ordination, at the regular plan and composition of Mr. W.'s sermons, and the efforts he was detected in making to improve his mind and augment his literary acquirements. Prejudices of this kind were too prevalent among the early Methodists, and in many instances were connected rather with bigotry and fanaticism than with spirituality. Yet it is probable that a vital and operative piety is much oftener to be found in combination with these narrow and ridiculous notions, than with those of the opposite extreme—that a complete education in science and literature, a logical method and classical style, and especially the sanction of one or many individuals of the clerical order, are essential to the character and success of a Christian teacher. Whatever qualification for an office is considered as indispensable, will generally be sought for with exclusive ardour, and rated at length as a sufficient qualification. If piety, or its appearance, be the prominent and particular qualification which one society demands of the candidates for its favour; and if another society requires learning, or the appearance of it; the former will be better supplied with Christians, and the latter with scholars. If there be any natural or accidental causes of hostility between such societies, the latter may come to consider piety itself as a mark of ignorance, and the former to consider learning itself as a mark of irreligion. In each class of prejudices, there will be much of pride, ignorance, and a spirit of contradiction and obstinacy;

the former however will usually attach to the poor society, the latter to the rich; there will be much illiterate devotion in the youth of a religious sect, and much learned heathenism in its decrepitude. If reason were that reigning principle in the actions of men which it has been often represented by the eulogists of our common nature, we should not now be prompted to lament the general tendency to extremes, or to remind even one minister of Christ, that the grand business of his life is effectually to teach Christianity,—that a cordial knowledge and experience of its essential doctrines, a qualification which has often, though unconnected with any other, been made the agent of accomplishing that object, is indispensable to his hope of success,—and that an ample cultivation of his mind will be likely very much to facilitate it, by enabling him to establish the authority of revelation against the sceptical, to maintain its tenets against the caviller, to correct the mistaken pietist, and to obtain a hearing from the light or the prejudiced. Having made these observations on the discontents excited by Mr. W.'s literary pursuits, we will dismiss the subject by transcribing some expressions of his own.

'To spend the hours and days, in composing a few sermons smooth and elegant to the ear, which should be employed in preaching many with energy to the heart, is a waste of time. Of many good men it may be said they are Operosi agentes nihil; whereas if they would study usefulness, they would give many of those moments to public labor, that are now devoted to unnecessary exactness. The thought applies to country ministers, who are surrounded with villages, but communicate the gospel of the grace of God to none of them. pp. 182, 183.'

Mr. Winter's situation becoming unpleasant, he undertook the charge of a dissenting congregation at Marlborough, (1778) and soon after married. His conduct in negociating both these connexions displays the man of piety and just principle. His letters on the latter subject are preserved; they would make but a sorry figure in a modern novel, and may possibly excite the mirth or spleen of those who consider religion as a fable, or, which is the same thing, who think it has no concern with the most momentous transaction of human life; yet we are afraid that very few of the more elegant and passionate suitors have proved so amiable in the conjugal state as Mr. Winter. At this time, he usually preached five or six sermons a week, besides engaging in casual services; his annual stipend was 30*l*! And is this the easy life, and this the splendid emolument, by which we are told that lazy mechanics are tempted from their secular vocation, and induced to "pretend a call to the ministry?" Was there a menial among the pampered retinue of any haughty and squandering nobleman in the county, who would have exchanged situations with the "Methodist

parson" at Marlborough? It is evident that such a stipend (and many scores of dissenting ministers even now have not a greater,) was barely adequate to the mere support of life; and that this was a most suitable occasion for the admirable John Thornton to exercise his bounty. We are pleased to discern one more among the objects and agents of that unseen but effectual munificence which seemed to rank him even on earth with the angelic patrons of goodness and good men; nor can we pass without reverence by the memory of a man, on whose name religious philanthropy has set her enviable though unpopular mark; who confined neither his affections nor his aid to a particular sect, but was constantly disposed, without relinquishing his private judgement, to promote Christianity in whatever form, and recognize brethren in whatever party.

Mr. Winter's income being augmented by this marriage to 55*l.* he began to undertake the tuition of children; the earlier pupils he educated gratuitously, and he was soon intreated to take charge of young persons whose friends were able to defray their expenses. One of his first and most promising scholars died at an early age, while preparing at Edmund-hall for the Christian ministry in the Established Church: of another he observes,

'He now fills a benefice in the Establishment, and may he long continue to fill it, and preach that gospel the truths of which he acknowledges to have received while at Marlborough. You may conceive of his continued esteem by the following extract from one of his letters. 'After a long interval of silence but not of forgetfulness, I again break in upon you—forget you indeed I cannot; for whenever I enter my pulpit or sit down in my study, I find myself expressing ideas I have learned from you, and which bring with them the remembrance of my much respected friend.' Speaking of the liberality which should subsist between the church and the dissenters, and the true nature of worship, he says, "You know and I feel this, for from you I learned it, and I am often happy that I have passed a part of my life under your roof, as it has prevented me from imbibing many illiberal and unjust prejudices, which several both in and out of the Establishment are got to entertain." "I have just attentively perused your letter again. Every kind exhortation that comes from your pen, has its full weight upon me, and I hope God of his infinite goodness will enable me to follow it." The writer of the above was one of twelve, whom I had together at one time. Of all of them, it may be remarked they were fine youths—they engaged the esteem of the neighbourhood, and gained me credit—they were as my own children. They enabled me to keep a cut loaf, and a running tap for the poor. If I recollect the fatigue, I recollect also the pleasure I had with them, when I could keep them to business—when I was witness to their progress—when their voices were engaged in the praises of God—when their innocent conversation at the table gave vivacity to my spirits, particularly after a third public service on the Lord's day, when they contributed to relieve me from the sensibility of weariness, and when dismissing them to their rest, I received proof of their affection and embraced them in

my heart while I pronounced upon them the blessing of my lips.' pp. 178, 179, 180.

Mr. W. gives a particular account of many of his scholars, and of the circumstances which led to his removal from Marlborough, in 1788, to Painswick, where he spent the remainder of his life, in the regular discharge of his official duties, and at certain periods in the instruction of young men for the service of the Christian church. The reader will be pleased with some extracts from the concluding letter of this interesting series.

'In the complete eleven years which have revolved over me since I have been here, I have met with little in my pastoral connexion to disturb or afflict me. Family differences, personal prejudice, and some instances of immorality, have proved a source of affliction; but these and a few other proofs of human imperfection excepted, I am surrounded with a poor, simple, pious, affectionate people, who contribute willingly, though slenderly, according to their ability, to my subsistence; and for whom I will very gladly spend, and be spent.

'I am within two months of entering my fifty eighth year. Infirmities to which I never was intirely a stranger, press upon my constitution, and weariness resulting from almost every degree of exertion. I am amidst all capable of relishing life, but I would not by the enjoyments I am capable of, and with which I am indulged, be bound. Rather I would indulge a desire to depart and to be with Christ, and would wait for his summons. Whenever it may please him to call me hence, I expect to meet with acceptance only in my Saviour's righteousness. All my salvation is in him; independent of him I am nothing, and hope for nothing. My deficiencies are many, but I would not indulge one of them. Each as discovered, is a cause of mourning. Nothing that I have done, or that I can do, will afford me satisfaction. The whole is the effort of an imperfect and an impure creature, whom it becomes, in gratitude, to study to advance the glory of God, by whom he is made a monument of grace, by whose kind providence he has been supported and preserved, and who remembered him in his low estate.' pp. 204, 206, 207.

The account of Mr. Winter's life from this period, 1799, to his death, Jan. 19, 1808, is supplied, in a great measure from his letters, by the editor; and occupies but a small portion of the second part of the work.

It will be expedient, we think, to bring before the public a selection of extracts, tending to place the character of this good man in a variety of lights and situations. The first will shew how a Christian can suffer. Returning from a consolatory visit to the death-bed of a poor, aged, and pious woman, in a rainy night, he had the misfortune to slip down; and the consequence of the fall was a severe compound fracture of the *tibia*, which confined him a long time from active employment. When laid on his bed, he would not suffer the surgeon to proceed, till he had convened his family, and

prayed in the usual strain of his evening devotions, intreating the divine blessing on the intended surgical treatment.* The following is an extract from a letter dictated by him, shortly afterwards.

'I need not tell you that the consequence is confinement upon the bed, in one posture, and very acute pain; but through the goodness of God, I have an experience to relate that redounds much to his glory; and if I was not disaffected to the egotism I should use it much upon the present occasion. Shall I venture to tell you, that I am a stranger to murmuring and impatience; that I am in a state of intire resignation; that I have given myself quite up to God and to the surgeon; that though I may groan in the dead of the night it is merely to soothe the pain; and that I can soothe it better by prayer and praise, and reciting the word of God, than by groaning! I have dismissed all anxiety from my mind. I, who am naturally impatient of suffering, had as much happiness as I was capable of containing the night after the accident, and ever since, have known no sorrow. The reason is, that through grace I am the heir of promise, and as is the promise such is the veracity of him that hath made it. His promises are apposite to our exercises, and when the trial comes, then comes the fulfilment, at least to such a degree as the exigency renders necessary. As I am overwhelmed with a sense of the goodness and mercy of God, so I am with the sympathy and kindness of my neighbours in general, and my friends in particular. There is much mercy in the dispensation that I cannot exemplify upon this paper. I believe it is the prevention of some great evil, and that it will be productive of some great good.' pp. 213, 214.

A thousand ways will occur to the reflecting mind, in which this calamity may have been, and may still be, "productive of some great good." Its immediate effect on the mind of the sceptical surgeon, who was probably astonished at witnessing no curses, no blasphemies, no impatience, no fretfulness, no despondency, and who owned himself convinced for the first time that religion was not a mere theory or topic of conversation, should not be overlooked.

We are happy in exhibiting a specimen of the manner in which a Christian is affected by prosperity. A near relation of Mr. W., with whom, for sufficient reasons, he had long ceased to maintain intercourse, died suddenly, having bequeathed to him the greatest part of her property.

'By this affecting Providence (says he) I am carried above necessity. My conscience obliges me to restore a sum of which I knew a widow had been unjustly deprived, and which therefore makes a part of the property; whether, after this, it may make me worth 150*l.* per annum I cannot say; however, I presume it may be something towards it. I receive it with great solemnity of spirit, rather than with elevation, and adore the hand that has committed it to my trust. It is given rather to improve to the good of others, than to devote wholly to myself.—I have never known

* See Mr. Golding's sermon, reviewed, p. 561.

what anxiety for futurity is; but under narrow and uncertain subsistence have dwelt at ease. I do not now find an additional want, I have no alteration to make in my mode of living; but as the steward who is required to be found faithful to the talent entrusted to his care, I wish to impart of the favor imparted, and to consecrate it to God for whom I have received it.'—p. 220, 221.

A circumstantial account is given of Mr. W.'s last sickness and death; and we shall take this occasion of representing on our pages that peculiar manner of dying which usually distinguishes a *real* Christian from a placid or a proud philosopher. The same holy, happy, devout resignation, and even a more triumphant feeling, is very frequently observed among the pious of every denomination; but at the close of so interesting a life it has a peculiar charm, like that which we feel in a radiant and serene evening when it happens to occur on the sabbath.

'He said, "If God were to refer the event of the affliction to me, I would refer it to him again." "I feel to this world as a weaned child" "I have sought the divine glory more than my own interest. I am closing life as I began it." His eye-lids then fell—his voice ceased—and death seemed rapidly approaching.

'The sabbath was now come that was to end in the rest that remains for the people of God. In the morning he prayed, "Lord bless and unite my people." Soon after, he suddenly cried out, "He is my salvation, he is all my salvation." About eleven o'clock he exclaimed, "I am ready. I want to go home." Soon after, when one of his friends looked upon him, and asked him how he did? He replied, "Like a dying man; may the Lord bless you, and your family." He inquired, as some of the family returned from worship, the state of the congregation, and was pleased to learn that it was large.

'A little before eight in the evening he said, "Tell my good wife, I am going." He then stretched himself out, laid his arms at length upon his body, and indistinctly said, "Come Lord Jesus;" and without a groan, fell asleep.' pp. 240, 241, 242.

The tokens of affection and grief which were remarkable at the burial, are well and touchingly described; as one specimen of the general feeling, Mr Jay says that the rector of the parish, "with a liberality of mind and tenderness of heart that did him honour, apologized for his inability to attend, as he expressed it, the funeral of the ever to be lamented Mr. Winter."

In the third chapter of this part, Mr. Jay draws the moral likeness of his friend at full length; first sketching his talents and acquisitions, and then describing his character as a tutor, a minister, an author, (for he published a few sermons of moderate merit) and as a Christian. It is not pretended that Mr. W. was a great man; that he should be classed with the highest order of

intellects, or among the most successful labourers for literary wealth; even the energy of his character, as it appeared in a constant activity, in a strict economy of time, in early rising and short meals, in ministerial zeal and fidelity, was more of a moral than an intellectual kind, and seems rather to have originated from a powerful influence of piety, than from a native and organical vigour. But in the qualities that make up a *good* man, that heavenly being for whom, according to the beautiful distinction of St. Paul, "some would even dare to die," we shall not easily recognize an individual of any age or order, that could vie with Cornelius Winter. There are characters, as it is justly said, which we rather venerate than love; but "few men were ever adapted to inspire an affection at once so powerful and tender."

A pleasing account is given of Mr. W.'s fatherly plan of tuition; his pupils were almost constantly with him, in his walks, his meals, his ministerial or social visitings, and his excursions to preach in the neighbouring villages, always deriving instruction from familiar conversation that supplied the place of formal lectures, and moral improvement from the exercise of the affectionate feelings, the inspection of a brilliant character, and the enjoyment of that pious peace which diffused itself like an atmosphere around him. He encouraged his students to try their immature and unpractised powers among rustic auditors, not only that they might be of use as soon as possible, but to preserve (as our author says, with more correctness of meaning than of expression) "the *savour* of religion on the mind, which it is well known is easily *worn* off, where all the studies are purely intellectual, and several young men of vivacity and emulation are blended together." It appears, from some excellent letters addressed to Mr. Jay, at the commencement of his splendid career as a preacher, that the venerable tutor continued to watch over his pupils, long after they had left his roof, with the most tender and paternal solicitude.

We shall now transcribe a few extracts which will not require comment. Mr. Winter, it is observed,

'Was peculiarly attentive to the behavior and manners of his young men. No person ever valued more than he did, the moralities and proprieties of life in all its relations and conditions.—He did not think it unnecessary to guard them (his pupils) against superfluous wants, and unseemly customs—against the sottish and offensive habit of smoaking; against giving trouble where they happened to lodge; against keeping up the family beyond their usual time of repose; against inexactness in keeping them waiting at meals; against the use of spirituous liquors; against fondness for delicacies.' pp. 269, 270, 271.

In the account of his ministerial talents it is remarked,

'The principles he taught were those which he originally received when he heard the gospel to purpose. Yet he did not preach these principles systematically and doctrinally, so much as in their experimental and practical bearings and results He was most strictly evangelical, if that means to preach—that we are saved by grace, through faith and that not of ourselves; that Christ has once suffered for sins, the just for the unjust, that he might bring us unto God; that in him we have righteousness and strength; that his sheep hear his voice, and shall never perish; that every moral duty is to be enforced by christian motives.' pp. 272, 273.

Mr. W. was no antic, no droll, no quibbler, when employed in preaching the doctrines of eternity. In one of his letters, there is a passage which may be useful to some worthy persons of the Puritan as well as the Methodist school; he speaks of a sermon he had preached from Proverbs xvii, 17. *A friend loveth at all times.*

'Some were displeased; the reason is because I did not violate the text, and strike out a doctrine from it, as foreign to the design of Solomon in giving it, as the northern and southern poles are to each other. Morality though introduced in its proper order, and fixed in its proper place, is very disgustful to some of our evangelical hearers, who are very far from being the most moral men themselves. They are never pleased with any thing but that which whips up their frothy passions to a very strong head; and those are the best preachers in their estimation, who bring the whisk with them into the pulpit, and meet not their true state, but their inclination. Destitute of voice, memory, fancy, and above all, of a wish to make a nose of wax of the text, I have not been popular; if in any degree I have been useful, God shall have the glory of my usefulness, and I will take to myself the shame of all my defects.' pp. 274, 275.

In discharging the social and domestic duties, Mr. W. was a pattern, which many who profess the same creed might well be exhorted to imitate. He had no children, except those who were his sons by adoption, affiliated to him by an interchange of kind offices and a mutual love.

'He frequently observed that it was wrong to suffer a domestic to leave our family unable to read and write. How often have I seen this matchless character, infirm and enervated to a great degree, after toiling all the day with his scholars and students, patiently, cheerfully devoting half an hour in the evening to the instruction of his maid-servant!' p. 319.

The beneficence of Mr. W. was not confined to the excitement and direction of the bounty of others, as a general almoner: his private charities, if estimated "by proportion, by income, by self-denial," were most profuse. In connexion with this remark Mr. Jay introduces the following admirable representation, drawn from the life.

'A period is approaching that will develope character, and weigh motives! and then shall every man have praise of God. The hero shall be ap-

plauded who went boldly to the stake, as far as he was actuated by a concern for the divine glory: but that female sufferer in yonder obscure dwelling, month after month, year after year, devoured by the cancer, consuming the ear, the eye, the forehead, till it penetrated the brain; cheerfully enduring the anguish, without one murmuring word; retaining her confidence in God, and loving him under all the severity of his hand; talking of his goodness all the day long, and lamenting her own ingratitude; longing to be gone, yet willing to be detained—she will be the martyr! The trial of the one was short, but that of the other protracted; in his case there was every thing to rouze courage, in her condition every thing to repress it; he was attended with a multitude of spectators, she was unobserved—here all was pure principle unaided by any extrinsical influence.' pp. 319, 320.

If Mr. W. had escaped without enmities and ingratitude, "how (says the biographer) would he have been conformed to his Saviour, or how would he have escaped the denunciation, 'woe unto you, when all men shall speak well of you?'

'A person who was under great obligations to him, and whose family he had served in various ways, conceived a prejudice against him, and persecuted him with remorseless malignity. The deceased, after doing every thing that gentleness could devise to soften him in vain, mentions him in his will, and "Bequeaths to him his dying forgiveness." p. 326.

After illustrating the perfect gentleness and innocence of his friend's character, Mr. Jay proceeds to notice his candour.

'He held his sentiments with firmness, but distinguished not only between the true and the false, but between the true and the important. — Though he was a dissenter from conviction before he had established his seminary, he sent one student to Oxford, and another to Cambridge. He admired the liturgy; and was attached to instrumental music in the service of God.' p. 331.

'Though he was a Calvinist he was intimately acquainted with Mr. Wesley, and often spent some days with Mr. Fletcher; and in the earlier volumes of the Arminian Magazine may be found some specimens of their mutual correspondence. When, therefore, the Methodists, two or three years before his death, erected a chapel in Painswick, though some of his people were displeased, viewing it rather in a way of opposition, he was far from complaining: and the sabbath it was opened he largely and particularly prayed for the success of the gospel in it, in each of his public services.' p. 339.

'A few friends (says Mr. W. in writing to a pious Quaker,) are in this town with whom I should be glad to accompany you to meeting, either to join in silent waiting upon God, or to receive instruction from your lips. It would no less give me pleasure to lodge you under our humble roof. Farewel.' p. 342.

It may be supposed, on every account, that his conversation was "seasoned with salt;" Mr. J. has preserved a few grains, of the finest quality;

'I want to be very different to what I am, much as I differ from what I was.

'It is a great matter to be able to distinguish between waiting and loitering.

'He is all to us, and does all for us, that he may have the glory of all from us.

'Every place is alike to him who goes no where without God.

'Seclusion from the world prepares us for communion with God, and communion with God prepares us for intercourse with the world.' pp. 348, 349.

Among other remarks relative to Mr. W.'s distinguished humility, the following deserve notice.

'I never once heard Mr. Winter in his public services deal in the language of many, who while they call themselves, "Dust and ashes," "Less than the least," "Unworthy to open their lips," shew in their general carriage, that they have no very mean opinion of themselves, and whose frown, if not fist, would probably threaten the daring individual that would address them in the language of their own "Voluntary humility." It is doubtless possible for persons to be led into the occasional use of such expressions from ignorance, simplicity, and a sense of what they really feel; but as they are commonly employed by that class of the ambitious who are straightened for expedients, and as they are generally considered the sneaking wishes of pride, it would be better to use them very sparingly, to keep our good from being evil spoken of, and to establish our claims to this christian excellency by something less cheap and suspicious—the whole course of our lives.' p. 352.

As Mr. J. wished to know the sentiments respecting death which were entertained by the venerable saint, who "had never been accustomed to *talk* of his assurance," he inquired of him "how death appeared." His answer was, "very inviting;"—"though I am not improperly weary of the world, having found much friendship and mercy in it, yet death is inviting."

There is one part of Mr. Winter's character which called on so sensible a biographer as Mr. Jay for a more ample discussion than he has given it; we mean that which some readers will term "a slight degree of enthusiasm." It will be supposed impossible that the disciple of Whitefield should not have imbibed a portion of this quality from "his master;" and if nothing of the kind had been recorded here, the volume would have been charged with an intentional and dishonest omission. It may be very convenient to deduce this quality from his connexion with an odious apostle, whose surprising labours and usefulness it may also be convenient to bury beneath the remembrance of his imperfections; but we must observe that sentiments precisely similar, or even assuming a bolder shape, have been prevalent at all periods, and among all classes of religious

men. They have every where been treated with contempt by the profligate or infidel scorner, and with a jealous and timid coolness by those who secretly felt a friendship toward "the world," or a terror of "its dread laugh." The sentiments in question are those of a reliance on the divine care, and a regard to the motions of divine influence. These sentiments have very commonly been abused and degraded; they have great charms for the weak, to whom they are but little applicable: they are a "strong meat" which may produce very baneful effects on "babes" in religious knowledge; that they should ever be taught incautiously and with undue frequency, is deeply to be deplored. Yet we presume to assert that the practised thinker, the man of demonstration, who reasons when he should pray, and calculates when he should trust, who entirely disregards the operations of his own mind, or slights every emotion the origin of which he cannot trace, instead of scrutinizing its tendency, who in defiance of a vast collection of solemn facts undauntedly brands the observation of "impulses" and "providences" with the stigma of *enthusiasm*, has a lesson to learn both in philosophy and religion, and is in much greater danger of scepticism than of spirituality.

Another topic we should mention, on which Mr. Jay's mature and discriminative remarks might have been highly valuable. In the conduct and conversation of such a man as Mr. W., whose mind was completely saturated, if we may so speak, with the spirit of piety, and would emit it spontaneously, or at the slightest incidental excitement, there must have been many appearances of piety: Yet there is a class of people, a sort of religious pedants, in whom the same appearances would be produced by the agency of a large portion of self-conceit and vanity, and but a small portion of Christian principle. And on the other hand, there are many instances of compliance, of reserve, and of tacit assent, that in certain individuals might justly be traced to prudence or constitutional modesty, but which in others would be symptomatic of that awful cowardice, that dread of human contempt and "the scandal of the cross," which was shamefully manifested by St. Peter, which was emphatically disclaimed by St. Paul, and threatened by the Redeemer himself with his abhorrence and rejection at the last day. Now we think Mr. Jay would have been well employed in pointing out what is too much and what is too little in the *display* of religious feeling, and defining the proper medium betwixt an indelicate ostentation and a criminal timidity.

A distinct chapter is devoted to some remarks of the following kind; what improbable and marvellous changes often take place in the conditions of men, what progress may be made under great disadvantages, how much good may be done with

small resources, what an impression is produced by constant and consistent goodness, the benefits of evangelical religion, the stimulus here afforded to pious excellency. In dilating on these topics, Mr. J. displays to great advantage his correct judgement, his nice observation of life, and sometimes his happy talent of enforcing truth by allusion or anecdote. As a defence of those venerable doctrines, which of late have been known by the term "evangelical," we shall quote the following observations.

'They have indeed frequently been reprobated, as of the most pernicious tendency with regard to ourselves, our fellow creatures, and above all, God himself. But I here see a man under their governance—with regard to *God*, full of love, and of confidence, always concerned to please him, and always rejoicing in him, thankful for his favors, and resigned to his corrections:—with regard to *others*, universally benevolent as to their welfare, full of pardon as to their faults, and of pity as to their miseries; pleading their cause, and relieving their wants:—with regard to *himself*, neither inclined to licentiousness, nor self-conceit; nor trusting in his own righteousness, nor despising others; as watchful, as prayerful; abhorring (the idea of) merit, but delighting in obedience; delivered from the tyranny of unhallowed appetites and passions; exercising self-denial; possessing peace of conscience; relishing with moderation the enjoyments of life, but willing to leave them; viewing death with solemnity, yet raised above the fear of it.

'We know that the gospel is a doctrine according to godliness: we are sure that when it was originally delivered, it awakened in men a supreme concern for the salvation of the soul, induced them to forsake the present evil world, and filled them with zeal to be useful to others; it turned them from dumb idols, to serve the living God, and to wait for his Son from heaven, even Jesus who delivered us from the wrath to come; to worship God in the spirit and rejoice in Christ Jesus, and have no confidence in the flesh: to account all things but loss for the excellency of the Redeemer's knowledge, and constrained by his love, to live, not unto themselves, but to him that died for them and rose again. This is a very brief and imperfect relation of the effects of evangelical doctrine upon those who heard the gospel at first. But it is sufficient for our purpose. It may be well to ask, what kind of preaching in our day, produces the same kind of living? Wherever it is found, it has the signature of deity upon it: and nothing but ignorance and inattention can deny the importance of it.' pp. 388, 389, 390.

The third part contains extracts from Mr. Winter's diary and letters. Scarcely any thing perhaps has excited more disgust, antipathy, and scorn, toward real holiness, than the injudicious publication of religious diaries. On educated and satirical minds they have often had a dreadful or even a fatal effect. And while they have consoled the desponding Christian, they have often tended to render him satisfied with a mere succession of different feelings rather than an improvement of character: with a motion in the way to holiness and heaven, instead of a progress, a sort of rocking-horse habit of mind, oscillating continually, but never gaining ground.

A very small part of the scanty fragments left by Mr. Winter is here inserted: his biographer observes, among other useful remarks, that

'If it be proper to make daily observations, it is not always necessary to write them. For this purpose perhaps weekly retrospects, or annual reviews, would be preferable. By this means their sameness might be varied, and their dullness enlivened. They might be rendered less minute and more important. They might be extended beyond the detail of one class of feelings, and which are often misunderstood as to their cause and indications; for how frequently is it the case that no distinction is made between the variations of the animal frame, and the operations of spiritual agency; between physical and moral inabilities and fervors. Of the plan *we* would recommend *we* have a pattern in Dr. Doddridge.' pp. 394, 395.

From the letters, which occupy about 60 pages, we could most willingly quote: they may be classed with the best epistolary compositions of a serious kind that our language possesses; they teem with valuable sentiment, delivered in a simple, but very sweet and flowing style; they glow with the combined fervour of piety and benevolence, and display much of the genuine catholicism which results from that combination. A volume or two, *carefully* formed out of the numerous letters that have come into Mr. Jay's hands, would undoubtedly be acceptable and useful to various classes of the Christian world.

It is no uncandid reflection to observe, that the task of displaying such a character as Mr. W.'s was comparatively easy; that it was chiefly necessary to be copious and faithful; and that but little scope was afforded to acuteness where there were no secrets to detect, or to dexterity where there were neither inconsistencies to explain, nor blemishes to palliate. Our value for Mr. Jay, however, as a very interesting and instructive commentator on this character, will be evident from the foregoing remarks. It is only necessary now to notice a few of the defects, for which indeed he has apologized by alledging the unavoidable haste in which he wrote.

In some parts of the work there is not only a method that reminds us of sermons, but a *manner* that reminds us of Mr. Jay's sermons. In a few of the illustrations there is a degree of quaintness, which is not expiated by the point. In some passages there is a puerile sort of prosopopœia; as in the sentences, (p. 281) "See a beautiful female enter a garden," &c. —and (p. 373) "See that floating ark of bulrushes," &c. The fond familiarity of Mr. Winter's address to the editor, in a number of letters to him while a youth, might have suggested the propriety of suppressing it; at least it would have been well to avoid the frequent repetition of "my dear Billy," in a book intended for miscellaneous perusal. The digressive admonitions and sentiments are usually very judicious: but

the remarks on elegance and ingenuity appear to us in some measure an exception. One expression, both aukward and ambiguous, has just occurred to us: "yet these opponents, who, when they *understand* one another, can scarcely find ground enough to *stand upon*," &c. The book, moreover, though of respectable appearance, is printed with extreme inaccuracy. As we are told there is no good likeness of Mr. W., the want of a portrait is rather to be regretted perhaps than censured. This enumeration of faults, we must confess, is but an ungracious kind of return for the obliging compliment which Mr. Jay has incidentally paid to our work; yet we hope it will rather enhance the worth of that general approbation which we have bestowed on his valuable performance.

The unexpected length to which our remarks have extended, compels us to refer to the volume for some curious sketches of Mr. Whitefield's private character and style of oratory, which we had designed to lay before our readers. Such a transgression of customary limits will not recur—till we have a similar temptation.

Art. III. Cordiner's *Description of Ceylon.*

(Concluded from p. 642.*)*

IT is curious enough to see just about as many Europeans as might have been carried out in two or three good ships, holding in subjection the entire coast of an island nine hundred miles in circumference, and rigorously confining the ancient native monarchy within the woods and hills of the central region, a space indeed which humanity would regret as too large to be left under the power of such an odious tyranny, even if it did not exceed a hundred acres, much more when it comprises several thousand square miles. The character of the native inhabitants, as to any thing relating to knowledge and spirit, may be inferred from the fact of more than one third of them being kept under dominion by a stupid barbarian despot, and the remainder by a mere handful of Europeans. Mr. Cordiner distinguishes their classes, and at great length describes their qualities and manners.

'The great body of the inhabitants of Ceylon is divided into three general classes, Cingalese, Candians, and Malabars. The first and second are descended from the aborigines of the island: the third are the offspring of colonies, which have emigrated from the Indian peninsula. Each class contains about five hundred thousand persons, making the whole population one million and a half. The Cingalese occupy the coast of the southern half of the island, from Dondra-head to the confines of Batticalo on the east, and to the river of Chilauw on the west. The coasts farther north are occupied by Malabars. Both of these classes are subject to the British government. The Candians are entirely

shut up in the heart of the country, and have never been subdued by any foreign power.

'The tribe of wild people, called Bedahs, or Vedahs, who inhabit the mountains in the vicinity of Batticalo, is a description of natives distinct both from the subjects of Candy and those of Great Britain. They are not many thousand in number, and exist entirely in a savage state, living on the game which they obtain by hunting, and the spontaneous productions of the forests. They hold no intercourse with any other inhabitants, and cautiously shun being seen by any other species of the human race. It is, therefore, rarely that one of them falls into British hands: and even when they are caught, their timidity is so great that little information can be obtained from them. They speak a dialect of the Cingalese language, and possess a religion similar to that of the Brahmins. The part of the country which they occupy is extremely mountainous, very difficult of access, and little known to Europeans.' Vol. I. pp. 90, 91.

The Candians and Cingalese are of the same race, have the same language, religion, and modes of life, and exhibit no greater difference than that which naturally takes place between people living in the mountains, and those inhabiting the more open country, and a sea-coast where their manners are modified by intercourse with colonists from distant parts of the earth. The courage so usual among the people of mountainous regions is no part of the character of the Candians, who make a most miserable figure in arms, if they happen, on open ground, to be opposed to Europeans, even with the advantage of ten men to one on their side: it is easily understood, therefore, to what it is they are indebted for the privilege of continuing the liege subjects of the royal barbarian and villainous court of Candy, at the entire mercy of which government they hold their property, if any thing they possess, even their lives, can be so called.

'The king of Candy is the sole proprietor of all the territories occupied by his own subjects, who live in a state of the most abject dependence: and the fear of punishment is the only principle which secures their allegiance. They are all poor, possessing only the mere necessaries of life. Their huts are mean, and destitute of furniture. They have, however, arrived at a considerable degree of perfection in agriculture: but have made only a small progress in the art of numeration. Whatever wealth the nation possesses is concentrated in the crown, and a small number of courtiers.

'The government is pure despotism, and the king is invested with the power of condemning his subjects to death without trial. The neglect of any royal edict as soon as detected is immediately punished by the execution of the offender; and such acts of tyranny are far from being uncommon.' Vol. I. p. 133.

It would indeed be very ridiculous in his Majesty to affect to be nice and frugal about any expenditure of the lives of his subjects that may be needful for his amusement, when

those lives are so dutifully put at his disposal. The trees do not with more loyal non-resistance bend their loaded twigs to his hand, and why should he not make as free with the human, as the vegetable produce of his handsome Candian estate? His Majesty is not so silly as to debar himself from taking any thing which so evidently grew for his use; and he may be applauded for the fairness with which a slight specimen will shew that he conducts himself in his amusements, making the same use of the lives of subjects of rank as of subjects of no rank.

'The disappointed Monarch of Candy was overtaken in his flight by Leuke Kalehamy Dessauve of the four corles, who led the attack of Hangwell, and the Maha Mottiar, or chief secretary of state, both of whose heads, in the violence of his indignation, he ordered to be immediately struck off, and left their dead bodies unburied in a ravine one mile beyond Royberg. Nor did his cruelty stop here; for a number of carcasses, which floated down the river by Hangwell, and afterwards to the Grand-pass near Columbo, proved that the execution of his own subjects was considerable and indiscriminate.' Vol. II, pp. 234, 235.

As this venerable monarchy is elective, it may well be imagined there is no small consumption of lives to determine who shall have a right to consume the remainder. While this diverting business is transacting, it is a good time for the Europeans to come in for a share of the sport. As these favourable occasions do not happen quite so often as might be wished, it is deemed a very proper thing to try to create them, by finding out and setting up a competition for the royal domains and cattle. This was done by the British government in 1803; but somehow the expedient did not answer; no effectual competition could be excited; the possessor kept the estate, and the chief expense of lives fell on the British army.

Both the Candians and Cingalese are described as being, in general, a tolerably innocent sort of people.

'The Cingalese are indigent, harmless, indolent, and unwarlike; remarkable for equanimity, mildness, bashfulness, and timidity. They are extremely civil, and uncommonly hospitable to strangers, shewing an eager wish to oblige, and seeming to delight in the performance of good offices. The greater part of them, who inhabit the inland provinces, live apparently in a primeval state. Their habitations are huts made of mud, or of the leaves of trees, destitute of every species of furniture. Fruit is their principal article of food, water almost their only beverage: and they wear no clothing except a piece of cotton cloth folded round the waist.

'An attempt was made some years ago to train a body of them as soldiers, but, after great perseverance, it completely failed of success. A life of military discipline proved, in the highest degree, irksome and uncongenial to their habits. They deserted in great numbers, and examples intended to terrify only stimulated those who remained to abandon the

service. At length a sufficient number of recruits was obtained from the coast of Coromandel, and the corps of Cingalese was disbanded. In those regiments which are now called Ceylon native infantry, there is scarcely to be found one native of the island.' Vol. I. pp. 92, 93.

They are divided into nineteen castes, who live as distinct tribes, and intermarry only with persons of their own rank or profession. The names of these tribes are given, and translated or explained, in the following list of designations, beginning with the highest, and descending gradually to the meanest: those who follow the occupation of agriculture; keepers of cattle; fishers; drawers of *toddy*, the juice of the cocoa-nut tree; mechanics, such as carpenters, goldsmiths, &c.; tanners; potters; washers; cinnamon-peelers; common porters; sieve-makers; barbers, among whom are shavers of women; lime-burners; drummers; makers of charcoal; palanquin-bearers; weavers of mats; executioners; persons who touch and eat dead animals. Our author however observes, that there does not prevail among them, in their intercourse with foreigners, that pride of caste which is so remarkable on the continent of India; no native of Ceylon objecting to sit at table or eat with a respectable European. He becomes exceedingly poetical in describing the situation of the unsophisticated part of the people.

'The state of civilization and modes of life of those Cingalese who have not yet felt the influence of European manners, well accord with the most beautiful pictures that ever have been drawn of rural simplicity flourishing under a genial climate. Their wants are but few, and those most easily supplied. The habitations even of the most indigent wear an air of comfort. Every hut and every hamlet is surrounded with groves of large fruit trees of a most picturesque appearance. The verdure and the foliage, both lively and perpetual, soften the temperature of the air, and gladden the tranquil retreats amidst these blooming thickets.' Vol. I. p. 103.

This is truly Arcadian; but an unlucky sentence, a page or two afterwards, blights very much the bloom of these delicious retreats: "The men in general labour but little where rice is not cultivated, and all the drudgery of life falls on the women." Mr. C. well knows that this last circumstance is, in any country or age, the most unequivocal of all marks of a wretched barbarism. And as to the natural beauty which surrounds these rural abodes, it must be all lost on the languid perceptions of the people who can be described in the following terms.

'The possessor of a garden, which contains twelve cocoa-nut and two jack trees, finds no call for any exertion. He reclines all day in the open air, literally doing nothing; feels no wish for active employment; and never complains of the languor of existence. What has been ascribed

to Indians in general is not inapplicable to this people. They say it is better to stand than to walk; better to sit than to stand; better to lie down than to sit; better to sleep than to be awake; and death is best of all. If the owner of the garden wants any article of luxury, which his own ground does not produce, his wife carries a portion of the fruits to market, and there barters them for whatever commodity is required. The only furniture in their houses is a few coarse mats rolled up in a corner, which are spread upon the earthen floor, when the inhabitants intend to sleep. Tables, chairs, beds, and all those articles which are considered so necessary in Europe, are here totally unknown. The ideas of the common people seem not to extend beyond the incidents of the passing hour: alike unmindful of the past and careless of the future, their life runs on in an easy apathy, but little elevated above mere animal existence.' Vol. I. pp. 105, 106.

Fortunately, however, for the faint spark of existence, it is capable, in the neighbourhood of the towns, of being animated to a flame by artificial excitements. The Cingalese are so fond of parade and show, that they willingly pay a considerable sum of money to government for permission to make a pompous procession through the streets and suburbs, accompanied with the music of pipes and drums. The public ceremony of the governor's conferring any dignity or office on one of these natives, is also a powerful stimulant of the feelings both of the envied individual and the spectators. These occasions cannot be unfrequent, as the British government, after having displaced the native magistrates, and made an unpopular and unavailing attempt to administer the concerns of the people and government by means of Malabar charlatans, (an expedient of much the same nature as to send for a cargo of Algerines to manage the civil concerns of Ireland) have been obliged to reinstate the native chiefs, of whose classes Mr. C. gives an enumeration and description.

'The highest class of native magistrates is known by the name of *modeliars*, who, to mark their rank, may be styled captains, although their employment is more of a civil than a military nature. Subservient to these, to conduct the business and maintain the peace of the country, are *mahoottiars*, or secretaries, *mahondirams*, who may be called lieutenants, *aratchies*, serjeants, *canganies*, corporals, and *lascoreens*, private soldiers. All of these wear swords of the description already mentioned; with this difference, that the scabbards of the lower orders are made of wood instead of silver, and their belts of somewhat less rich materials. In the district of Columbo alone are registered for the public service 114 *aratchies*, 294 *canganies*, and 2815 families of *lascoreens*.

'A certain number of *lascoreens* are attached to every modeliar, mahoottiar, and mahondiram, as a guard of honour. And the British governor, in all his excursions, is attended by an *aratchy's* guard, independent of his regular escort.' Vol. I. pp. 99, 100.

Those classes that are permitted by the laws of established

nge to wear a large quantity of dress, are fond of taking all the advantage of their privilege; and among the Candians the highest gentleman is indicated by a whole bale of manufactured goods wrapped round his middle; while the common people are very near going naked. This is also the case among the Cingalese, whose several classes are distinctly marked by the lessening allowance of covering to each rank downwards in the invidious scale. Each ascending class therefore naturally attaches high value to its mark of distinction, and will take jealous care to prevent any encroachment of an inferior rank.

'The pieces of cloth worn by the women of the lower order are longer than those of the men, reaching generally below the knee: and the greater part of them have the addition of little white shifts, like short jackets, just long enough to cover their breasts. Others throw a piece of coarse cloth loosely over their shoulders to answer the same purpose. But several of the lower casts are not permitted the use of any of these privileges; and are obliged to appear in public, and perform their ordinary labour with their bosoms completely exposed. Cruel and indelicate as this custom appears, no individual can transgress it with impunity. In points of this nature the Ceylonese are wonderfully tenacious of their ancient rights. Only certain casts are allowed to wear coats, to carry parasols, or to have servants attending them with umbrellas: and if any person should assume one of these marks of distinction, to which he is not entitled by his birth or office, a mob would immediately surround him and carry him as a criminal before the nearest magistrate.' Vol. I. p. 95.

We fear it is no good sign as to the uprightness of the Modeliars in discharging their offices, that they have caught the English folly of giving sumptuous entertainments; to which sometimes all the European gentry at Columbo are invited, and in which no cost of labour and money is spared to send off in a spirited frisk a few of the otherwise languid hours of oriental existence. If they are at one and the same time to advance their private fortunes, bring to the public treasury the full tribute from their respective districts, and display this extravagance of what will be called hospitality, or munificence, it will be high time to appoint a committee of inquiry into their conduct; and it is to be hoped the report of such committee will be followed up with such prompt and decisive measures of justice, as infallibly in every other place tread on the heels of such committees and reports. We would have this matter investigated by all means; for we are convinced that England is the only country in the world where splendid entertainments are never given by peculators of the public money.

A very lively and entertaining account is given of the arrangements on these festive occasions, and of the manner of

celebrating the marriages of the higher ranks of Cingalese, which combines all that can be conceived, and by good taste detested, of pomp, tumult, and noise. There follows a description of a sort of dramatic entertainments, consisting chiefly of dancing and antics, in which some ingenuity and a great deal of dexterity were exhibited.

The Malabars, as their name indicates, are descended from emigrants of some former age from the Peninsula, and retain their Hindoo and Mahometan manners and religion. They differ much from their neighbours the Cingalese, being stouter, more active and enterprising, but less innocent and more fraudulent. The account of the Malays is too short. Specimens and some of the alphabetical characters are given of the Cingalese and Malabar languages. The Cingalese is composed of the Sanscrit and Pali, the latter of which professes to have been the language of Buddha. We are ashamed that so late as 1804, not more than one Englishman in Ceylon has become master of the Cingalese; though it might perhaps be unreasonable to blame Mr. Cordiner for having been content to share the general ignorance, as he might never probably expect a long residence in Ceylon, and while he staid it was undoubtedly very much more pleasant to mingle in convivial parties, and "discourse the most excellent music" of his dear native tongue with the elegant gentry of Columbo, than to be poring over the heathenish lingo of barbarians.

The greater proportion of the Cingalese and Candians profess the religion of Buddha, which is said to differ materially from that of Brahma, though our eastern scholars have failed as yet to determine the degree or all the points of difference; and probably, if it could be done, the labour would be but indifferently bestowed, excepting so far as any incidental light for explering ancient history might arise from the investigation. The merits of the two systems, if they may be so called, are probably much on a par, the superstition of Buddha not giving place to that of Brahma, or any other, in point of raving folly and puerile monstrosity of fiction. It talks of its twenty-six heavens; of a stone, a kind of perching place of a god, which is the amount of a hundred and forty thousand English miles in circumference, and upwards of nine hundred and fifty thousand miles in height; of a bird named Gouroolas which lives somewhere on the outside of heaven, and is two thousand one hundred miles in stature; of elephants found in some region of which we forget the name, which are a thousand million times stronger than those of Asia; of iron, silver, and golden cities, which had wings and were ambulatory; and of a period of years in the life and adventures of Buddha,

which is expressed by an unit followed by sixty three ciphers. It is yet to be determined who and what this Buddha was; he is sometimes represented as an incarnation of Vishnu, but proves not to be identical with any of the nine Avatars of the Hindoos. Indeed there have been, it seems, more than twenty Buddhas in former periods of the universe, to whom are to be added five more for its present economy, four of which gentry have appeared already, and the fifth will be here a few thousand years hence; till his appearance there is a vacancy or interregnum of Buddhas, as Gautama Buddha, the last of the four, was off a good while ago, leaving a Sahampattu Maha Brachma, or supreme of all the gods, to keep the world under his management till the appearance of Maitri Buddha. Gautama Buddha is the one whose 'religion' now prevails in Ceylon, Siam, and other parts of Asia. Before his appearance as a man, he was a god, and the supreme of all the gods, at the solicitations of many of whom he descended on earth to appear in a human form, and was born about 2440 years since. 'He lived happily with his queen Yassodera and forty thousand concubines for thirty one years. The six next he passed in the midst of wildernesses, qualifying himself to be a Buddha. At the close of this period his calling became manifest to the world, and he exercised his functions as Buddha forty five years. After his death he ascended to the Hall of Glory which is a place above, and exceeding in magnificence the 26th heaven: there he will live forever in happiness and incorruptibility, never to be born again in this world.'

Some of the leading doctrines professed by his followers are said to be the following; that there has never been a creation, all things that now exist having existed from eternity; that the universe has often fallen into a kind of chaos; but has in some inexplicable manner recovered itself into order again; that there are an immense number of gods, all of them occupying their proper offices in the universe; and that human souls, after certain transmigrations, will at some very remote period cease to exist. Some curious, though very imperfect and confused information on the subject, will be found in two essays in the seventh volume of the Asiatic Researches, from which we have extracted the above particulars.

But whatever are the precise tenets of this superstition, as delineated in any of the sacred books, or held by the few of what may be called, by courtesy, the learned men, Mr. C. informs us that "the generality of the Ceylonese professing it, are in the highest degree ignorant, and possess no knowledge of the principles of any religion, beyond what is to be found in the most savage state." And unfortunately this appears to

be too true also, of the very large proportion of Cingal who profess a preference of Christianity. This propor our author reckons at one half, part of whom belong to reformed church, and part to the church of Rome. 'Both alike ill instructed, and adhere to the forms of their partic faith more through the strength of habit than from any seri conviction.' These two modes of profession originated fr the exertions of the Portuguese and Dutch masters of island. Of the former our author says,

'That nation, having subdued the maritime parts of Ceylon, earl the sixteenth century (1505), completely obliterated every monume Indian worship along its coasts. Out of the ruins of Hindoo pago and temples dedicated to Buddha, they reared Romish churches, se the banners of the cross, and compelled the natives of the country adopt the forms of that religion, without consulting their inclinatio The inhabitants, however, being both ignorant and superstitious, so became reconciled to a splendid shew of worship, which gratified th senses no less than the display of their former idols.

'When Cingalese families were baptized, persons of the highest ra became the sponsors, and gave their names to the converts. Hence ar the numerous Portuguese names and titles, which are still prevale amongst the natives.

'A great body of the inhabitants now continue, voluntarily, firm their adherence to the church of Rome. Fifteen swarthy priests, wh have been educated at Goa, are established in the island. They are i defatigable in their labours, and are daily making proselytes. Their ch pels, built and endowed by the contributions of the natives, are neat a well furnished. On the occasion of festivals, they sport bands of m sic, and superb illuminations.

'In the beginning of the seventeenth century (1602,) when the gover ment of the United States wrested the coasts of Ceylon from the Portugue the doctrines of the reformed church of Holland became the established re gion of the conquered territories. Although the Dutch did not, like th enthusiasts of Portugal, employ open force to propagate their religious faith, they adopted measures, which, in their general success, were no le effectual. A proclamation was issued that no native could be raised t the rank of a modelear, or admitted into any employment under th states, without subscribing to the Helvetic confession, and professing to b a member of the reformed church. Accordingly the higher orders both of the Cingalese and Malabars, and all who aspired to any dignity or office, immediately assumed the name of protestant Christians, a name which many of them still retain, without pretending to any intimate ac quaintance with the doctrines of the gospel.' Vol. I. pp. 154, 155.

Notwithstanding however this extensive prevalence of tran quil ignorance, so conformable, as it should seem, to the wishes of a protestant government, some very remarkable cir cumstances are stated by our author; and the persons who have taken an interest in a recent discussion will perhaps deem the following passages to convey the most striking in formation in the whole book.

'The Cingalese scholars are sons of the modelears, and first class of people in the country. They are possessed of industry and docility, and discover a strong ambition to acquire learning. Every branch of instruction is received by them with delight; and they read the books put into their hands with a degree of transport, which ought to render the care of their education an object of public attention. Many of them converse fluently in English, and write, in a good style, very accurate translations from the Cingalese. The Bible being the chief model of their compositions, furnishes them with abundance of excellent expressions. These young men are well acquainted with the principles of Christianity, and sincerely attached to its divine author; and there is every reason to hope that when dispersed abroad amongst their countrymen, their influence and example will produce the most happy consequences.' Vol. I. p. 161.

'At Columbo the highest ranks of natives profess Christianity; and such of them as have received the benefit of a good education are more conscientious and respectable than their heathen neighbours.

'Perjury is a crime of which many of the lower orders have been accused. It is even said that, for a trifling sum of money, false witnesses may be procured to appear on any trial, to swear to the truth of facts of which they are entirely ignorant. But delinquencies of this nature never occur amongst the higher orders, nor amongst any persons who have been well instructed in the principles of Christianity.' p. 163.

'The state of religion in Ceylon is very different from that of any country on the continent of India. Here the ancient form of worship is almost totally forgotten; and the inhabitants live in uninstructed ignorance, perfectly free both from prejudice and bigotry. They have so long wandered in darkness, that they gladly follow the least glimmerings of light. The first openings of religious knowledge are received by them with transport; and they look up, with adoration, to any person who bestows pains in endeavouring to teach them. The arguments, therefore, which have been advanced against attempting to introduce Christianity amongst the more polished nations of the East, are entirely void when applied to the uncultivated people of this island.

'There is no doubt that if ever the government of England pay attention to this subject, the religion of Christ will become as clearly understood and as well practised in Ceylon as in any part of the king's dominions.'—pp. 164, 165.

'Early in the year 1805, three missionaries arrived at Columbo, having been sent from England under the protection of the British government. They are now studying the languages of the country; and, if they possess virtuous dispositions and persevering industry, they must be greatly delighted with the appearance of so rich a harvest, and cannot fail to become an invaluable blessing to the natives of this island.' pp. 164, 165.

It is irksome to us to have to remind any writer, especially a man of our author's profession, how very cautious he should be of letting slip any observations that may tend to diminish our reverence for the wisdom and integrity of our superiors. He ought not to have forgotten, that the government of a

country is the best judge how much Christian knowledge may be safely and usefully imparted to the people, and how much ignorance and heathenism is indispensable to the public welfare. How idle it is to plead the eagerness of these pagans to obtain Christian instruction, and the gladness with which they receive it!—as if it were not the very object and use of government to repress the unreasonable inclinations of the subject. It may indeed be a nice problem to determine what is the least quantity of paganism that is essential to the safety and happiness of an eastern country; but it is not for such men as Mr. Cordiner and we to intermeddle with the solution, or to question the wisdom of the determination that exactly all the paganism now existing forms this minimum of public necessity.—Nor ought we to let pass without animadversion the charge of ill-judged economy, or parsimony, which he seems to insinuate in the next paragraph.

'Early in the year 1803, instructions, in his majesty's name, were received at Columbo, directing that the expence of all the schools in the island should be limited to the amount of fifteen hundred pounds sterling per annum. This sum was not more than sufficient to support the different asylums for European orphans, and the academies for instructing the natives in the English language. The salaries, therefore, of all the country schoolmasters and catechists were once more suppressed: and the sum thus saved to government hardly amounts to one thousand eight hundred pounds sterling per annum.' Vol. 1. p. 165.

How happened it not to occur to this writer, that the state is sometimes under the necessity of giving large pensions to rich noblemen or the relations of noblemen for doing nothing, and to other persons for doing what is amply paid for in their salaries; and that the eighteen hundred pounds per annum, saved from so needless an object as the instruction of a few scores of thousands of Cingalese, might be enough almost for half of one such pension? Besides, it was not only so much expense avoided; but the necessary quantum of ignorance and paganism preserved.

Occasionally we have to complain of a traveller, that his whole book is a tissue of anecdotes; but in the volumes before us we have repeatedly wished a larger share of this kind of material, to vary the uniformity of extended description, and give greater prominence to the features of national character. A multiplicity of characteristic incidents, dialogues, and remarkable sayings, must have come within the author's knowledge, some of which might have given a more lively idea of particular points in the manners and sentiments of the people than any description can convey.

The territorial value of the island to the British government is much less than nothing, as the cost of the civil and

military establishments exceeds the revenue by more than a hundred thousand pounds a year. This sum is to be considered as expended, or, if we may so express it, paid, for the use of the excellent harbour of Trincomallee, alledged to be the only secure place for shipping in the tempests of the Indian seas. It is minutely described by Mr. Cordiner, who visited it in the course of a journey which he made round the greatest part of the coast.

In the company of one of his friends he made an excursion to Ramisseram, the sacred island, as it is called, lying near the Coromandel coast. He describes at length the great temple of Seeva, which draws numberless pilgrims from various parts of the Peninsula. The island is dedicated in a peculiar manner to superstition, almost to the exclusion of the ordinary employments of civil life; and is embossed all over with the marks of its infernal appropriation, in the form of pagodas, and the accommodations for the crowd of worshipping visitants. The novelty, however, the splendour, the complaisance of the priests and dancing girls, the natural beauty, and the apparent serenity of the scene, appear to have fascinated Mr. Cordiner into an extremely complacent state of feeling, a state rather too little susceptible, we think, of the impressions of grief and indignation which certain apostles, his predecessors, have been known to feel, in surveying a place "wholly given to idolatry." He talks of Rama's peaceful island, and felicitates it that its pagodas are not in the state of those which formerly on the coast of Ceylon were dedicated to Seeva, of which 'only some rows of scattered pillars, and a few remnants of broken images, have survived the fanatic fury of the first European invaders.' (Vol. II. p. 29.) Undoubtedly this little island is one of the prettiest and genteelest residences of the devil, and might properly enough be termed his villa; the nature of his establishment, and the degree of pleasure which any one ought to feel in perambulating his precincts, and surveying his elegant arrangements, may be determined by the following account of his carriages.

'Five swamy coaches, used for the purpose of carrying the idols in procession, are laid up on the sides of the east street. They are solid masses of wood raised, like branches of a cornice, one above another, and intended to symbolize a lingam. The outside is covered with an extraordinary assemblage of obscene images, representing lewd and indecent scenes, too scandalous in the eyes of an European to admit of a description. Each carriage has four wheels of solid wood, and requires two hundred men to draw it. When they are dragged along the streets, on occasions of great solemnity, women, in the phrenzy of false devotion, throw themselves down before the wheels, and are crushed to death by their tremen-

dous weight, the same superstitious madness preventing the ignorant crowd from making any attempt to save them.' Vol. II. p. 16.

It may always be presumed, that the monarch and court of any country should form the most interesting object it contains; and Mr. C. has done ample justice to this part of the curiosities of Ceylon, by extracts from a narration, in the journal of Capt. Macpherson, of the proceedings and incidents in an embassy to Candy in 1800. After a tedious journey, and a monstrous quantity of introductory ceremonial, the embassy got at last into the royal presence: and most certainly, if any of our readers were at all infected with republican notions, the most powerful antidote which it is possible to conceive would be supplied by what was seen and heard in that sacred presence; that is to say, unless there is something vastly more perverse in the minds of such readers than in our own.

'Having arrived at the entrance of the hall of audience several curtains were drawn, and gave us a full view of the King on his throne in a recess at the farther end of the apartment. The drawing of the curtains was the signal for six of the nobles to prostrate themselves on the ground, and for the Ambassador and the gentlemen who were with him to kneel. While these six nobles prostrated themselves in this way nine different times, they called out O! King live for ever, and addressed themselves to him as if they were paying their adorations to a Deity. The King repeated a word three different times in a loud rough voice, upon his pronouncing which the third time, we all got up and advanced a few paces, when the same ceremony was performed a second time.

'We then rose once more and advanced to the edge of a carpet where we kneeled, and the nobles prostrated themselves a third time, while the Ambassador, still held by the first and second Adigars, went up to the throne carrying the letter. Having reached the foot of the throne, the first Adigar took off the muslin that covered the letter, and his Majesty took the letter from the Ambassador's hands and laid it down on his left side. The Ambassador was now led backwards to the spot, where we remained all the while kneeling. Having reached us he kneeled also. The first Adigar now went and sat down opposite to the right of the throne. The second Adigar took his post opposite to the left of it, with his face towards the King. The Dessauve of Uva sat down a little advanced in front of us, and having the Ambassador's interpreters near to him. I forgot to say that we were all obliged to take off our hats when we entered the hall, excepting the Ambassador, who did not take his off until he had delivered the Governor's letter. After keeping the Ambassador and his suite some time longer on their knees, the King at length condescended to let the whole sit down on the carpet. This, and all other communication between the King and the Ambassador took place, by the King's addressing the second Adigar, who repeated the sacred message to the Dessauveof Uva. The Dessauve then delivered it to the Cingalese interpreter, who repeated it in Portugueze to a person who explained it in English to the Ambassador, so that a few words took a long time to come from the throne to the Ambassador, and *vice versa*. In addition to all these delays

the Adigar never received any command from the King that he did not, after hearing it, offer up a prayer for his length of days, and then repeated a prayer to the same purpose before he delivered it to the Dessauve, who heard every word the King said just as well as the Adigar, and was also obliged to repeat similar ejaculations. The King now asked after the health of his excellency the Governor. The Ambassador was obliged to ask and obtain permission to answer the King's question before he could reply. The King then asked after the Governor's family, and after the Ambassador himself, and those who were with him. He asked if his letter and presents had been treated every where with proper respect, and if his Excellency had met with every attention due to his rank. Here the King stopped, and the Ambassador informed his Majesty that he had orders from his Excellency the Governor to ask certain questions. Permission being granted, he asked in the Governor's name after his Majesty's health, then informed his Majesty that the Governor had entrusted him with certain presents for his Majesty, and begged permission to send them to his Majesty's magazines. This permission being given, he retired from the hall of audience with the same number of genuflections as when he entered, taking care not to turn his back upon the "greatest of terrestrial monarchs," as the King of Candy is styled by his own subjects. While the Ambassador was out of court, the presents were carried in and probably examined by the proper officers. After remaining in the gallery some time it was announced to the Ambassador, that he might re-enter the audience hall, which he did as before, only, that he kneeled the third time at the place where he was seated before, that he did not go up to the throne, and that he and his suite sat down on the carpet without being desired, the former permission being considered sufficient. The King having asked as usual, whether he had not forgotten any of the commissions entrusted to him by the Governor, he replied that he had not, but that he was authorised by the Governor to propose a treaty to his Majesty. The King desired that he would submit it to the consideration of the nobles.

'The King then dismissed the Ambassador, by asking him if he would not be glad to depart, and the Ambassador retired with a repetition of all the kneelings formerly mentioned. The first Adigar then led the Ambassador to a room, in which refreshments were prepared for him: these consisted of large balls of flour and honey, sweet cakes and fruit, with *aqua pura*. Having remained here long enough to have made a comfortable repast, had the hour or the provisions been agreeable, the Ambassador was attended to the halting place as before. Here he and his suite got into their palanquins a little before five o'clock in the morning, and reached the Ambassador's house at Ganaroova a little after six o'clock. One of the party, who walked back in the morning, computed the distance to be four miles from Candy to the ferry at Ganaroova.

'The King seemed very vain of his dress, and very uneasy on his throne; he kept constantly shaking his head to display the precious stones in his crown, and pulled down his vest or armour to shew off the jewels with which it was studded. He seemed particularly fond of a large round ornament which was suspended from his neck. The throne is a large chair raised upon a platform, three or four steps high; it seemed to be plated with gold,

set with precious stones, and to be like his attire very rich and magnificent. The canopy over the throne, sad falling off!—was composed of coarse cotton cloth, with a cotton fringe. Two men stood by him with fly-flaps, which were kept in constant motion, and he had persons near him whose heads were seen occasionally, with whom he conversed and laughed. He is a young man about twenty-one years of age, with an immense large head, and stupid vacant countenance. The pillars and walls of the hall were covered with patches of chintz of different patterns, each patch vying with another in want of taste and ugliness. There were four chandeliers, and eight hanging lamps of European manufacture, but no lights in any of them. There were only ten lights in the room; these were large wax candles. During the whole time we were in the palace we had Cingalese vocal music, and I thought the airs pleasant. The nobles appeared to take the duty of prostrating themselves by turns, excepting the first Adigar, who did not prostrate himself during this audience,' Vol. II. pp. 302—306.

In our author's account of the tribes of brute animals, the elephant deservedly occupies far the greatest space. Nothing more curious is perhaps to be found in any book of travels, than his long and well-written description of the mode of making prisoners of these noble beasts, an epithet, however, which would be better merited, if those which are completely tamed and trained, were not quite so ready and so docile to assist in enslaving their wild and free brethren of the wood. The number of these animals in the woods of some parts of the island appears to be prodigious, as a traveller can hardly advance a few miles without either seeing herds of them, or perceiving the marks of their having very recently crossed his road. If let alone, they seem to mean no harm to the diminutive biped tyrant that makes himself lord paramount of every country; they are, however, sad destroyers of gardens and plantations, and make it difficult for a small colony of people to subsist near their most frequented haunts.

Some of the vegetable productions, especially the trees, are so unlike any thing we see at home, that we can fancy it would take us a considerable time, as residents in Ceylon, to become so accustomed to the sight of them, as not to feel ourselves surrounded as with the strange productions of the magic gardens and groves sometimes described in the Arabian Nights, and other works of oriental extravagance. We may distinguish especially the talipot, cinnamon, banyan, jack, and plantain, which, together with many others, are very well described by Mr. C.

No satisfactory abridgement could be made of the very curious parts of the book to which we have before referred, relating to the pearl fishery and trade, the cultivation of rice, the preparation of cinnamon, the natural deposits of salt, or the campaign of 1803; but it would be injustice to the au-

thor not to express in strong terms, that they are well written and interesting.

We doubt whether the Candian war can be justified on any ground of necessity; though nothing in human shape could be more execrably villainous, than the chief of the government against which it was carried on. If it had been fated to end in punishing that villain, such a piece of justice might have gone far to reconcile us to the whole undertaking; but instead of any such result, it partially advanced the designs of the plotting subtle miscreant, and ended in the destruction of the whole British army.

The engraved and aqua tinta embellishments of these volumes are extremely beautiful.

On the whole, we acknowledge ourselves materially indebted to Mr. C., notwithstanding those large make-weight pieces of trivial journal, and those needless details about the Europeans and their houses and amusements in Ceylon, for which he could very easily have substituted something more interesting in itself, and more illustrative of the country which in many respects he so well describes.

Art. IV. *A Discourse on the Nature, Design, and Institution of the Holy Eucharist*, commonly called the Sacrament of the Lord's Supper. By Adam Clarke, A. M. (LL. D.) 8vo. pp. 120. price 2s. 6d. Butterworth, 1808.

THE ordinance of the Lord's Supper, as instituted by the divine author of Christianity, is remarkable for its simplicity, its purity, and its evident tendency to promote the religious improvement of its subjects, by assisting them in the devout and frequent remembrance of his death. But though this is the evident design of the institution, it has been lamentably misunderstood, and grossly perverted, by many who assume the Christian name. In the corrupt church of Rome, through the combined influence of ignorance, superstition, and priestcraft, it was converted, amidst the thickest darkness of the middle age, into the monstrous and idolatrous absurdity of transubstantiation: a doctrine which long subserved the purposes of her ecclesiastical policy, by enslaving the consciences of her deluded votaries, but which, in modern times, by its opposition to the common sense of mankind, has notoriously promoted the cause of infidelity. Among many protestants also, it must be acknowledged, that the true nature and design of this institution of our holy religion have not been properly understood. The views which some have entertained respecting it have been vague and incorrect, their sense of its obligation has been weak and inoperative, and their observance of it either prevented by ill-grounded fears, or oppressed

with weak and superstitious notions. Every well-conducted attempt to elucidate its nature, and the scriptural mode of its celebration, is therefore intitled to a candid reception, from all who are desirous to shew that they are the friends of Christ, by doing whatsoever he has commanded.

Of this description is the valuable and learned tract of which we are now to give an account. It is distinctly characterized by strong sense, sound learning, unaffected piety, and a devout reverence for the authority of the scriptures. To many readers, the statements it contains will appear as novel as they are interesting; to others, whose habits and studies have previously led them to an accurate examination of the subject, it will recal many pleasing and important views of this distinguishing ordinance of the New Testament; and if on some dubious and controverted points they should differ from the learned author, they will cheerfully approve the genuine candour and manly simplicity with which his opinions are stated.

Dr. Clarke justly considers "the eucharist as a rite designed by God to keep up a continual remembrance of the doctrine of the *atonement*." As this view of the subject would lead him to speak of the Jewish passover, he has prefixed to his discourse, "an examination of the question, did our Lord eat the passover with his disciples on the last year of his public ministry?" As this is a subject on which the Christian world has been divided for at least 1500 years, Dr. C. observes, that a decision on the case is not to be expected; but he has fairly stated the principal opinions and the reasons by which they are supported. "The chief opinions are the four following: 1. Christ did *not* eat the passover on the last year of his ministry. 2. He *did* eat it that year, and at *the same time* with the Jews. 3. He did eat it that year, but *not* at the same time with the Jews. 4. He did eat a passover of his own instituting, but widely different from that eaten by the Jews." The first opinion, as maintained by Dr. Wall in his critical notes on Matth. xxvi. 17, is quoted at large. The second is that of Archbishop Newcome, whose argument is given from his harmony and notes. The third was espoused by the learned Cudworth, who supposed that our Saviour observed the passover on the evening of the 14th of Nisan, reckoned from the true change of the moon, and that the Jews, in observing the following day, reckoned from the decree of the Sanhedrim, in announcing the phasis, which was not correct. The fourth opinion is that of Mr. Toinard, who supposes that "our Lord at this time instituted the eucharist in place of the paschal lamb." To this sentiment Dr. C. inclines. Our limits will not permit us fully to discuss a question which has employed the pens of many learned men in

different ages, and our remarks must be brief. Epiphanius was perhaps the first who maintained, that Christ ate the passover on the 13th of Nisan. Grotius, on Matth. xxvi. 18. expresses the same opinion. Scaliger and Casaubon thought that Christ ate the passover on the proper day, but that the Jews deferred it this year according to certain rules by which they regulated their feasts, one of which was that the passover should never be celebrated on a Friday, lest two sabbaths should come together. (Godwin's Moses and Aaron, B. iii. c. 7.) We are disposed to think that the weight of evidence preponderates in favour of the *second* opinion, which was adopted by Newcome, Whitby, and many other divines, English and Foreign, viz. that Christ did eat the passover in the last year of his ministry at the same time as the rest of the Jews did, that it was slain on Thursday the 14th of Nisan before sun-set, and eaten the same evening, which was the beginning of the 15th. In the accounts of the Evangelists, there is no intimation, that our lord ate it at a different time from the other Jews, nor is it supposable that the priests at the temple would have slain the paschal lamb for him, at a *different time*, contrary to their general usage. Neither is there any intimation in the gospels, that it was not the *real* Jewish passover that our Lord then ate. The opinion that the eucharist is intended by the term "passover," in Luke xxii. 15, is altogether hypothetical, and unsupported by direct proof. We are fully sensible of the difficulties arising from three passages in the gospel of St. John; but we do not think them incompatible with the opinion we have expressed. John xviii. 28, does not decide that the Jews had not eaten the passover on the preceding evening, for the term sometimes signifies not the paschal lamb, but *other* sacrifices offered at that time, and particularly on the first day of unleavened bread; see 2 Chron. xxxv. 7—9, Luke xxii. 1, which prove that the Jews were inaccurate in speaking of the passover, and applied the term to the whole festival of unleavened bread, and the various sacrifices offered at that period. John xiii. 1. *before the feast of the passover*, may mean just before they partook of it; and δειπνου γενομενου, in verse 2, does not mean *supper being ended*, but supper being prepared, or while they were at supper, see Doddridge and Guise *in loco*. John xix. 14, where the day on which our Lord was crucified is called *the preparation of the passover*, probably means the preparation of the sabbath in the paschal week, which was a high day, and had peculiar sacrifices appointed by the law, (Lev. xxiii. 7.) It i exceedingly remarkable, that the same day, which in this passage of St. John is called the preparation of the passover, is in Mark xv. 42, and Luke xxiii. 54, called the preparation of the sabbath. The παρασκευη του πασχα seems therefore to

mean the παρασκευη or προσαββατον which occurred in the paschal week. With these hints we must take leave of the question, referring the reader who may wish to pursue it further, to Dr. Jennings's Jewish Antiquities, vol. ii. pp. 176--181, and the authors mentioned in his notes; at the same time expressing our thanks to Dr. C. for the pains he must have taken in drawing up this neat summary of the controversy.

We now turn to the discourse itself, in which, after an appropriate exordium, Dr. C. proposes to lay before his readers some observations, on the nature and design of this institution, —the manner of its celebration,—the meaning of the different epithets given to it in the scriptures and by the primitive church,—with a few reasons to enforce the due and religious celebration of it. Considering this ordinance as a substitute for the passover, he shews, under the first division of his subject, both from the scriptures, and the ancient Jewish and Christian writers, that the paschal lamb was a sacrifice of a *piacular* nature. The evidence on this important point is satisfactorily stated from Maimonides, the Mishna, and Justin Martyr, in collecting which Dr. C. acknowledges his obligations to Dr. Cudworth's learned and excellent tract, and subjoins, from Dr. Waterland's review of the doctrine of the eucharist, the points of resemblance between the Jewish and Christian passover. Dr. C. is not to be classed with those, we presume, who believe or who assert it as self-evident, that there is such an analogy between these rites, and between circumcision and baptism, as will sustain a regular and decisive argument from the former to the latter respectively; but it was obviously inconsistent with his plan, to discuss this celebrated question minutely, or to examine the arguments of those who suggest, that the analogy is rather illustrative than demonstrative; that in a similar vague sense, Christian places of worship are substitutes for synagogues, apostles for prophets, and ministers for priests; that substitution does not necessarily imply perfect similarity, or warrant analogical inference; that in this particular instance the similarity is clearly incomplete, the Christian church being purely spiritual without respect to family or nation, and the subjects of the several rites being different, inasmuch as females are admitted to baptism, and infants are excluded from the supper; and that the substitution, more properly, is that of baptism for Jewish ablutions, and of the eucharist for Jewish sacrifices.

In considering, under the second branch of his subject, the manner of celebrating this divine rite, our author distinctly notices every circumstance in the original institution, as recorded by the Evangelists, and St. Paul in the first Epistle to the Corinthians, and makes many judicious critical remarks. He pleads earnestly and cogently for the use of *unleavened*

bread, and for the practice of *breaking* only, to the exclusion of *cutting*. We read with peculiar satisfaction the following observations, on the act of our Lord in giving thanks when he instituted this ordinance.

'But what was it that our Lord blessed? Not the *bread*, though many think the contrary, being deceived by the word IT, which is improperly *supplied* in our version. In all the four places referred to above, whether the word *blessed* or *gave thanks* is used, it refers not to the *bread* but to *God*, the dispenser of every good. Our Lord here conforms himself to that constant Jewish custom, viz. of acknowledging God as the author of every good and perfect gift, by *giving thanks* on *taking the bread*, and *taking the cup* at their ordinary meals. No blessing therefore of the *elements* is here intended; *they* were already blessed, in being sent as a gift of mercy from the bountiful Lord: but *God* the sender is blessed, because of the liberal provision he has made for his worthless creatures. *Blessing* and *touching* the *bread*, are merely *popish ceremonies*, unauthorised either by Scripture, or the practice of the pure church of God; necessary of course to them who pretend to *transmute*, by a kind of spiritual incantation, the *bread* and *wine*, into the *real body and blood of Jesus Christ*; a measure, the grossest in folly, and most stupid in nonsense, to which God, in judgment, ever abandoned the fallen spirit of man. What, under God, generated PROTESTANTISM? The *Protestation* of a few of his followers in 1529, against the supremacy of the Pope, the extravagant, disgraceful and impious doctrine of transubstantiation, and the sale of indulgences connected with it. But let the Protestant take care that while he rejects a doctrine teeming with monstrous absurdities, and every contradictious sentiment, he also avoid those acts and ridiculous rites, such as *blessing* and *touching* the *sacred elements*, by which it was pretended, this fancied transubstantiation was brought about.' pp. 45, 46, 47.

In reference to the language of Christ, *This is my body*, there are many just and forcible remarks against the doctrine of transubstantiation; and to prove that they are not unnecessary "in this enlightened age," Dr. C. has transcribed the eighth Lesson of the "*Catechism for the use of all the Churches in the French empire* *," published in 1806 by *authority* of Bonaparte, with the *Bull* of the Pope, and the *mandamus* of the Archbishop of Paris. We have not room for these documents, but we insert his remarks, as he also introduced them, because popery is always the same.

'In the Hebrew, Chaldee and Chaldeo-Syriak languages there is no term which expresses *to mean, signify, denote*, though both the Greek and Latin abound with them: hence the Hebrews use a figure, and say, *it is*, for, *it signifies*. So Gen. xli. 26, 27. *The seven kine* ARE (i. e. represent) seven years. *This* IS (represents) *the bread of affliction which our fathers ate in the land of Egypt*. Dan. vii. 24. *The ten horns*

* Translated by the Rev. David Bogue. See Ecl. Rev. Vol. III. p. 151.

ARE (i. e. signify) *ten kings. They drank of the spiritual Rock* [illegible] *followed them, and the Rock* WAS (represented) *Christ.* 1 Cor. x. [illegible] And following this Hebrew idiom, though the work is written [illegible] Greek, we find, in Rev. i. 20, the seven stars ARE *(represent)* [illegible] angels of the seven churches: and the seven candlesticks ARE *(represent* [illegible] the seven churches. The same form of speech is used in a variety [illegible] places in the New Testament, where this sense must necessarily [illegible] given to the word.—Matt. xiii. 38, 39. The field IS (*represents*) [illegible] world: the good seed ARE *(represent* or *signify)* the children of [illegible] kingdom: the tares ARE *(signify)* the children of the wicked one. The enemy IS (*signifies*) the devil: the harvest IS (*represents*) [illegible] end of the world: the reapers ARE (i. e. *signify*) the angels.—Luke viii. 9. What might this parable BE? τις ΕΙΗ η παραβολη αυτη; what does this parable SIGNIFY?—John vii. 36. τις ΕΣΤΙΝ ουτος ο λογος; what is the SIGNIFICATION of this saying.—John x. 6. They understood not what things they WERE, τινα ΗΝ, what was the SIGNIFICATION of the things he had spoken to them.—Acts x. 17. τι αν ΕΙΗ το οραμα, what this vision MIGHT BE; properly rendered by our translators, what this vision should MEAN.—Gal. iv. 24. For these ARE the two covenants: αυται γαρ ΕΙΣΙΝ αι δυο διαθηκαι, these SIGNIFY the two covenants.—Luke xv. 26. He asked, τι ΕΙΗ ταυτα, what these things MEANT: see also ch. xviii. 36. After such unequivocal testimony from the sacred writings, can any person doubt that, *This bread* IS *my body*, has any other meaning than, This REPRESENTS my body.' pp. 51, 52.

'But this form of speech is common, even in our own language, though we have terms enow to fill up the ellipsis. Suppose a man entering into a museum, enriched with the remains of ancient Greek sculpture; his eyes are attracted by a number of curious busts; and, on enquiring what they are, he learns, this IS Socrates, that Plato, a third Homer; others Hesiod, Horace, Virgil, Demosthenes, Cicero, Herodotus, Livy, Cæsar, Nero, Vespasian, &c. Is he deceived by this information? Not at all: he knows well that the busts he sees are not the *identical persons* of those ancient philosophers, poets, orators, historians, and emperors, but only REPRESENTATIONS of their persons in sculpture, between which and the originals there is as essential a difference as between a human body, instinct with all the principles of rational vitality, and a block of marble.—When, therefore, Christ took up a piece of bread, brake it, and said, *this* IS *my body*, who but the most stupid of mortals could imagine that he was, at the same time, handling and breaking his own body! Would not any person, of plain common sense, see as great a difference between the *man* Christ Jesus and the *piece of bread*, as between the block of marble and the philosopher it *represented*, in the case referred to above? The truth is, there is scarcely a more common form of speech, in any language, than this *is*, for this *represents*, or *signifies*. And as our Lord refers, in the whole of this transaction, to the ordinance of the Passover, we may consider him as saying, "This bread is now my body, in that sense in which the Paschal Lamb has been my body hitherto; and this cup is my blood of the New Testament, in the same sense as the blood of bulls and goats has been my blood

nder the old. Exod. xxiv. Heb. ix. i. e. The Paschal Lamb, and he sprinkling of blood, represented my sacrifice to the present time: his bread and this wine shall represent my body and blood through all future ages: therefore *Do this in remembrance of me.*' pp. 53, 54.

Not less powerful and pointed are the observations levelled against another corruption of the Romish church,—withholding the cup from the laity.

'Drink ye ALL of THIS. By this we are taught that the *cup* is essential to the sacrament of the Lord's supper; so that they who deny the *cup* to the *people*, sin against God's institution; and they who receive not the cup, are not partakers of the body and blood of Christ. If either could without mortal prejudice be omitted, it might be the *bread*; but the *cup* as pointing out the blood, poured out, i. e. the *life*, by which alone the great sacrificial act is performed, and remission of sins procured, is absolutely indispensable. On this ground it is demonstrable, that there is not a popish priest under heaven, who denies the cup to the people, (and they all do this) that can be said to celebrate the Lord's supper at all; nor is there one of their votaries that ever received the holy sacrament. All pretension to this is an absolute farce, so long as the *cup*, the emblem of the atoning blood, is denied. How strange is it, that the very man, who pleads so much for the bare *literal* meaning of *this is my body*, in the preceding verse, should deny all meaning to *drink* ye *all of this cup*, in this verse! and though Christ has in the most positive manner enjoined it, they will not permit one of the laity to taste it! O what a thing is man! a constant contradiction to *reason* and to *himself*. The conclusion therefore is unavoidable. The sacrament of the Lord's supper is NOT celebrated in the church of Rome.' pp. 60, 61.

Among many excellent observations enforcing the obligation on Christians to observe this rite, and describing those views and feelings with which only it can be observed rightly, we may notice the following:

'If the blessed God has instituted this solemnity to bring to remembrance the death of Christ as a sacrifice for sin, and a person, calling himself a *Christian*, comes forward to the sacred feast, with a creed determined against this scriptural, and indeed only religious use of it, does he not in heart *change the sacrifice?* are not the crucifixion of the body, and the spilling of the blood, perverted from their grand purpose; and the awful solemnity polluted in his hands? He pretends to *remember Christ crucified*, but he commemorates the sprinkling of his blood not as an *atonement for sin*, but "as a necessary consequence of Jewish malice, and of the unshaken integrity of the founder of Christianity, who, to convince the world that he was sincere, and that his doctrines were all true, submitted to a painful and ignominious death!" Is not this eating and drinking *unworthily?*' p. 94.

In explaining the different epithets given to this ordinance, Dr. C. supposes that the most ancient and universal by which it has been distinguished is that of the *Eucharist*, and supports his opinion by a passage from Chrysostom, and the adoption of the term in the Syriac version, the oldest and purest extant.

To this appellation, simply and without addition, we see no just objection, as the ordinance is a memorial of the most valuable and comprehensive benefit bestowed by Divine Wisdom and Goodness, the gift of the Son of God for our redemption.—The *Lord's Supper*, though a general appellative for this institution, Dr. C. considers as very improper, and thinks that St. Paul, in using the term, 1 Cor. xi. 20, refers to the Αγαπη, or love-feast. On *this* particular point, we happen to think differently from Dr. C., and are inclined to suppose that if he applies his critical skill to an attentive consideration of the *connection* in this passage, vv. 18—27, he will find reason to suspect the accuracy of his opinion. The apostle censures the irregularity of the Corinthians in converting the ordinance of which he speaks into a common meal. He observes that this is not to eat *the Lord's Supper*; such conduct was foreign from the original and religious purpose of the ordinance; and to correct their abuse of it, he immediately subjoins the language of the *original institution*, as he had received it from the Lord by inspiration. Does not this indubitably prove, that the object he had in view was to recal them to the just and regular celebration of that ordinance, which was intended to commemorate the Redeemer's death, according to his own appointment? Connecting the evidence arising from this part of the chapter, with the total want of evidence as to the existence of love-feasts, at this time, among the Corinthians, we are fully persuaded, that in using the phrase *the Lord's Supper*, v. 20, the apostle gives to the *Eucharist* this distinguishing and appropriate appellation, the only one which, in our opinion, has the sanction of scriptural authority. The terms *breaking of bread*, and *communion*, Dr. C. satisfactorily explains. We extract some passages from his comment on the epithet *Sacrament*.

'The reason and true meaning of this appellative being, I conceive, very little known, I shall endeavour to consider this subject more minutely than I have done in any of the preceding cases. Though this term as applied to the Eucharist is no where to be found in Scripture, yet it appears to have been in use very early in the primitive church. The first time it is mentioned, probably in reference to this solemn act, is in the well known epistle of *Pliny Secundus*, to the Emperor Trajan.' p. 82.

After explaining the occasion of Pliny's epistle to Trajan, and giving an extract from it, Dr. C. adds,

'The word *sacramentum* properly means the *military oath*, which every Roman soldier was obliged to take, of fidelity and obedience to his general. From this we may learn both the reason and meaning of the term *sacrament*, as applied to the Eucharist. Considering the various oppositions which the disciples of Christ might expect to meet with from the devil and his servants, and which they were expected to resist,

continuing faithful even at the hazard of their lives; all that embraced the Gospel were represented as *enlisting themselves* under the banner of Christ, whose *faithful soldiers* they promised to be. And, as the *captain* of their salvation was made perfect by sufferings, they were expected to follow him in the same path, *loving not their lives even unto death.* Now, as in the holy Eucharist their obligations to their divine leader were set before them in the most impressive and affecting point of view, they made this their *covenant sacrifice* an occasion of *binding* themselves afresh to their Lord, to fight manfully under his banner. Hence, as there was a continual reference to the *Sacramentum,* or military oath, the blessed ordinance itself appears to have been termed *the sacrament,* because in it they took the vows of the Lord upon them; and as often as they celebrated this sacred ordinance, they ratified the covenant engagements which they had made at their baptism.' pp. 84, 85.

The form of the oath, as given by Polybius, is subjoined by Dr. C.; and we agree with him as to the sense in which the term was applied by the Latin Christians to the Lord's Supper; but the passage we have extracted does not inform us, *why* the military oath of the Roman soldiers was called *sacramentum;* nor whether, among modern Christians, the word is retained in the same sense in which it was understood by the early Latin Fathers. The primary use of the word *sacramentum* was to denote the gage or pledge deposited in court by both the parties engaged in a lawsuit. Hence Cicero says, *Quibuscum tibi justo sacramento contendere non liceret.* De Orat. I. 10. The party which gained the cause received his gage again; he who lost it forfeited the sum deposited, which was expended in the purchase of victims for the altar, and was called *sacramentum* because it was laid out *in sacris rebus.* From this engagement to abide the consequences of a suit, the term appears to have been transferred to an oath in general, as a most sacred engagement. Thus Horace says to Mæcenas,

'Non ego perfidum
Dixi sacramentum.' 2 Od. xvii. 10.

And thus it was applied to the military oath, as related by Polybius. In an analogical sense it was naturally and beautifully applied, by the early Latin Christians, to baptism and the Lord's supper. They considered that, by each of these ordinances, they entered into a sacred engagement, to continue faithful to Christ, and all his commandments. Tertullian says, *Marem et feminam ad sacramentum baptismatis et eucharistiæ admittens.* adv Marc. iv. 34. *Vocati sumus ad militiam Dei vivi jam tunc, cum in sacramenti verba respondimus.* ad Martyr. 3. Opera p. 138. 450. Ed. Paris. If the term were still used in the sense of the Latin Christians, it would not be improper. But we apprehend that modern Christians understand it to mean, that the Lord's supper is something more

peculiarly sacred or *holy* than any other religious ordinance. But is not the ordinance of prayer equally sacred, and is not the same devotional frame of the heart which is suited to the duty of prayer, suited also to the celebration of the Lord's supper? We thus freely state our views on the use of this term, because we are convinced, that by leading common Christians to consider this ordinance as *more* sacred than any other, it not only produces a dangerous confidence in some recipients, but deters many from observing it, and maintains a groundless timidity in their minds, instead of encouraging them to approach the table of the Lord with the devout solemnity of holy joy, under a grateful sense of the benefits obtained by his atonement. While therefore we would guard against whatever might impair a just reverence for sacred things, we cannot but wish that this term, for which there is no scriptural authority, were entirely laid aside.

Having already exceeded our usual limits in noticing this interesting publication, we must pass over what remains in a more cursory manner. Under the epithet *paschal feast*, Dr. C. maintains with Cudworth, that it is not a sacrifice, but a feast upon a sacrifice. We have long been accustomed to consider this as a just view of the subject. The ancient practice of feasting on sacrifices is largely illustrated by quotations from the Iliad and Odyssey. Varro's account of the things proper for a feast (*belli homunculi collecti, locus electus, tempus lectum, apparatus non neglectus*) is also ingeniously and piously improved with reference to this ordinance. From this part of the tract we cannot deny ourselves the pleasure of laying before our readers the following answer to the question, Who should approach the Lord's table? Dr. C. replies,

'Every *believer* in Christ Jesus who is saved from his sins, has a *right* to come. Such are of the *family of God*; and this bread belongs to the children. On this there can be but one opinion. 2dly. Every genuine *penitent* is invited to come, and consequently has a right, because he needs the atoning blood, and by this ordinance, the blood shed for the remission of sins is expressively represented. "But I am not worthy." And who is? There is not a *saint* upon earth, or an *archangel* in heaven, who is worthy to sit down at the table of the Lord." But does not the apostle intimate that none but the *worthy* should partake of it? No: He has said nothing of the kind; he solemnly reprehends those who eat and drink *unworthily*, and consequently approves of those who partake *worthily*—but there is an essential difference between eating and drinking *worthily*, and being *worthy* thus to eat and drink. He eats and drinks *unworthily* who *does not discern the Lord's body*; i. e. who does not consider that this bread *represents his body*, which, in a *sacrificial* way, was *broken for him*; and *this cup*, his *blood*, *which was poured out for the multitudes, for the remission of sins*. The genuine believer receives the Lord's Supper in the remembrance of the atonement which he has received, and of the blood which he expects is to cleanse him from all unrighteousness, or

to keep him clean, if that change has already taken place in his soul. The penitent should receive it in reference to the atonement which he needs, and without which he knows he must perish everlasting. Thus, none are excluded but the *impenitent*, the *transgressor*, and the *profane*. BELIEVERS, however *weak*, have a right to come; and the strongest in faith need the grace of this ordinance.' pp. 96, 97.

In noticing the second requisite, Dr. C. pays no regard to the practice of administering the rite on a supposed *death-bed*, as a viaticum for the departing soul; but he introduces some sensible observations, tending to liberalize the bigoted, and correct the latitudinarian.

'Those who have pleaded that every place is *equally* proper for the worship of God, because He fills the heavens and the earth, have not considered the powerful influence of association on the mind of man. Let a man only see, where he worships, a series of objects which he every where meets with in common life, and he will find it difficult to maintain the spirit of devotion. I grant that, in the beginning of the kingdom of Christ, the first converts were obliged to worship in *private* houses, and even in such the Holy Eucharist was celebrated (Acts ii. 46); and in every age since that time many excellent Christians have been obliged to use even the meanest dwellings for the purposes of religious worship: but where buildings consecrated solely to the service of God can be had, these *alone* should be used; and therefore the house of God, whether it be church or chapel, ceremonially consecrated or unconsecrated, should be preferred to all others. And here I hope I may, without offence, say one word,—that it is not a ceremonial consecration of a place to God that can make it *peculiarly* proper for his worship; but the *setting the place apart*, whether with or without a ceremony, for prayer, praise, preaching, and the administration of the Lord's Supper. By this means it becomes properly the house of God, because solely set apart for religious purposes. The lax teaching that has said, *Every place is equally proper*, has brought about with thousands that laxity of practice which leads them to abandon every place of worship, and every ordinance of God. Innovation is endless; and when it takes place in the worship of God, it seldom stops till it destroys both the form and power of religion. The private house is ever proper for *family* worship, and for public worship also, when *no place set apart for the purposes of religion can be had*; for, in ancient times, many of the disciples of Christ had a church in their houses, (see Rom. xvi. 5. Philem. ii.) and in these God manifested his power, and shewed forth his glory, as he had done in the sanctuary: but I would simply state, that such dwellings should not be *preferred*, when, by the consent of any religious people, a place is set apart for the purposes of divine worship.' pp. 99—101.

The posture of reception Dr. C. candidly leaves to the determination of particular sects or societies; on the frequency of celebration, he prefers once a month or six weeks, to annual, quarterly, or weekly communion. Under the last division of his subject, the duty of observing this ordinance is

properly urged from the commandment of our Lord, and from the nature and tendency of the institution, as a means of keeping in remembrance his passion and death, and an unexpugnable proof of the authenticity of the Christian religion: in reference to these ideas many excellent remarks are introduced, some of which peculiarly concern the numerous and respectable denomination, to which Dr. C.'s talents and learning are a distinguished ornament.

We must now conclude by recommending this very interesting work to the notice of Christians in general. It has afforded us great pleasure, and will, we are confident, be read with avidity by those who feel duly concerned to understand the symbolical memorial of an event in which they are so deeply interested. The circumstances involved in the discussion, and satisfactorily treated in this comprehensive discourse, are objects of the most rational and legitimate curiosity, independently of that higher and more solemn kind of feeling, which is due to a consideration of the divine religion with which they are connected; and those who can disparage them as unimportant, or censure our author's copious and minute investigation of them, as frivolous, will greatly endanger their reputation for learning and literary taste, without exalting their character, in the estimation of considerate men, either for sense or piety.

The style of the work is plain, perspicuous, and free from affectation. Many quotations from the languages, and illustrations from the history, of other places and times, are casually interspersed. To a mind accustomed to philological pursuits these would readily present themselves, on the respective subjects with which they are connected. It was natural to accept their assistance; the unlettered reader will find the sense of each carefully given; and the scholar will not be displeased to have the originals exhibited to his view, which it would always be troublesome, and must often be impossible for him to consult.

Art. V. *Military Considerations relative to Great Britain, and her Oriental Colonies.* By Major General Sir George Brathwaite Boughton, Bart. 8vo. pp. 566. price 10s. 6d. Stockdale. 1808.

THIS book is a real curiosity; and whether the matter or the manner present the feature of greater oddity, it is not very easy to determine.

At first, one is apt to imagine, from the terrible colours in which Sir George paints the dangers to be apprehended from Bonaparte, that though an enthusiast in his military profession, he is at the same time a little too timid; as the admiration which women have for the military character is supposed

to proceed from their fears; and these, and people like them, are always in the greatest perturbation when any alarm arises, and never can imagine they have provided sufficient security against it. It naturally occurs however, that the man who sees the farthest into any danger, is the man on whom it is calculated to make the deepest impression, and that courage does not consist in despising danger, but in the fearless use of the means by which it is to be averted.

Sir George informs us, (p. 12) "that no nation, *unless fortified by nature*, can resist a pure military government." This is, to be sure, a most formidable proposition, for he informs us immediately afterwards, that "there are no pure military governments but in France." It follows from this, that no nation, *unless fortified by nature*, can resist the government of France, without a change of its own government. If this be so, one important truth is to be taken into account. Between one military government and another, the difference is not so great for the main body of a people, as to render it to them an object of any great interest to fight for one in preference to another. A military government, in the hands of a Frenchman, is likely to be just about as mild as a military government in the hands of a Briton or a German; human nature in the same circumstances is always to be considered as the same.

It is not with feelings of indifference, that we contemplate so many unthinking men rashly recommending a military government, as the only effectual means of resistance against the French power. There are among us too many who lend a willing ear to these representations. The fear for their property, for that is the real sentiment, blinds them to every other danger; the future but certain evils arising from the despotism of a military government, the most direful to which society is exposed, they seem entirely to neglect, and are extremely ready to sacrifice the future for the present, to sell their birthright of freedom for a mess of property The only question of interest, however, for the people, is, whether or not they shall be free from despotism, not whether the despot shall be of this or that family, or even of this or that nation. This is a matter of importance comparatively so trifling, that Sir George may rest assured the people of no country will fight for it very heartily, or very long. If they are mistaken for a while, a short experience undeceives them. Not that we believe any considerable number of those, who in this country are the most afraid for their estates, would give their voice for an English despotism, even to defend them against a French one, were the proposition explicitly made to them; nor do we believe that the country would submit to the formal discussion even of any thing approaching to this proposition. But we do believe that, by a continual leaning to this side of the question among the people of property since the uproar of the

French revolution, our constitution may suffer, and possibly has suffered material injury on the side of liberty; and we are firmly persuaded that all those who understand the real interests of the state, and who have a regard for the welfare of their fellow-creatures, should steadily resist such doctrines as those which occupy a considerable portion of the present volume.

The baronet gives us a definition of a military government. In the passage quoted above, after stating that there are no pure military governments but in France "that is," he adds, "there is no military service in which birth, connection, money and influence, have not *a greater or less* degree of weight than what they have in France." Sir George has here unluckily given us a whole sentence which does not convey one grain of his meaning; for as it is natural for one government always to have either more or less of any sort of influence than another, so it is hardly possible for any government to have *neither more nor less* than another. What Sir George means to say is, that there is no military service in which birth, connection, money, and influence have no more weight than in France, though some in a greater, some in a less degree. Few people who undertake to print a book, would have expressed themselves so ignorantly as this. But it is nothing to Sir George. There is scarcely a page of the work that has not similar errors. However we like the thought, and for the sake of a good thought we are always willing to pardon a bad expression. We are from this passage then to understand that, in Sir G. B'.s opinion, that government is always the most military in whose military service *birth, connection, money and influence* have the least weight. In this sense of the word, we shall be as much in love with a military government as Sir George himself; in this sense we are apt to think a government cannot be too military. In this sense it is probably true that no government on earth is so little military as our own, though no government has it more in its power to be completely military. After describing the spirit with which an army is actuated, in which this "birth, connection, money, and influence," have little or no power, he asks, "Is it wise and prudent to oppose to troops of this description, conscripts, whose birth prevents them from ever rising; and who by severity of discipline, and the tuition of noble and most enlightened officers, are brought to be the most perfect automatons in the world? But does an automaton bring a soul to the battle? This is the question which modern Europe should have enquired into at the present moment, though in the days of Frederic, there was no occasion to make that enquiry; because in opposing automaton to automaton, the skill of the officer and the automaton decides."

But Sir George gets speedily into a different train. Aware of the importance of an unity of design and execution in mili-

tary affairs, he enters into a comparison of the military powers of a republic, and those of a military government (such as that of Bonaparte), with a single head; and to be sure he does make the despot beat the republic at a terrible rate. In short he has scarcely any thing to do but come, see, and overcome: on the one side there is nothing but skill and activity, on the other there is nothing but delays and blunders. But Sir George surely dreams, or he would not have forgotten that the Romans were republicans, and yet knew how to conquer, and how to oppose despots. On the other hand, as soon as they obtained to govern them that inestimable military blessing, a despot, they conquered no more, though all the military forms of their government remained; they became one of the most pusillanimous nations on the face of the earth; and in time fell a prey to mere barbarians. Who were the people that opposed a military despot on the plain of Marathon, at the straits of Thermopylæ and Salamis? Though the Lacedæmonians had a king, his power was so limited, that their government, both by themselves, and the other Greeks, was denominated and accounted a republic. Yet this was a government expressly formed, and formed with exquisite skill, for military purposes; true, it was for the purposes of defence, not of conquest; but we trust that the Major General, with all his military ardour, has no intention to make the English a conquering people. If however he proposes to them to resign their free constitution for a despotism, on purpose to defend themselves against Bonaparte, we undertake to prove to them, both by reason and experience, that this is not the best way to effectuate that very object.

Sir George ridicules all preference by theory of one government to another, unless indeed of pure despotism, for which (strange and unnatural as it may be deemed) he seems to have a real and disinterested predilection. He enters into a long discussion to prove that the Turkish government is by no means that detestable thing which people generally suppose; and as for his own government, that it is by no means so admirable as many of those who live under it fondly believe: He recites a few of its imperfections, especially touching on those of its juridical system, and then adds;

'Most people prefer their own religion and government to all others; but the theory of any government is no security for its practices: and every order and class of society are very apt to speak of governments as it suits their own views."* * * "I will take upon myself to swear before any magistrate, that I have lived with more security, and much better for less money, in Austria and Prussia than ever I did in America; and if after, as an innocent traveller, I was pelted in the streets of America, and threatened to be tarred and feathered, without deriving any assistance from the government of that country, or saved by any interference but that of

Englishmen and English arms, in the year 1794, a period of profound peace between the two countries, why then I must be excused in saying that I preferred the government of the Black Eagle, to that of the American Eagle, notwithstanding that the theory of the latter may be better than' than of the former.' p, 56.

This is confessing, with great *naivetè*, that a man's personal interest and convenience are his rule of judgement respecting governments. Yet this gentleman will hold himself forth, and he will be held forth by others, as a person most usefully maintaining the doctrine of experience in opposition to theorists and men of speculation. But his experience is unhappily bounded by his own taste, or manners, or prudence, or personal accidents and fortune. Had he observed the condition of the great body of the people in Austria and in America, and found them more prosperous and happy in the former than in the latter, he would have been right in preferring its government. But to give us the conveniences or the inconveniences of Sir George Brathwaite Boughton, when travelling in any country, as the measure of the excellence or absurdity of its government, is what we think nobody would have done but Sir George Brathwaite Boughton himself.

" Every one for himself," says Sir G. (p. 56.) " God and the King for us all: Equal laws, equal taxes, and trial by jury, may exist under any form of government, except that of a conqueror." But why does Sir George here abandon experience, and become an arrant theorist? Where did he ever hear of equal laws, equal taxes, and trial by jury, but under a free *form* of government? As for the absurdity of the theory, we may safely leave it to the common sense of the least instructed of our readers.

We are sorry to have been detained so long in pointing out the erroneous matters of our author's book. We shall have much greater pleasure in attending him where he is right. In affairs purely military, he is often highly instructive; and tells our countrymen many things which they ought to know better than they do, and many which they do know but will not put in practice.

It is the spirit of emulation, he assures us, which alone makes a good army.

'What other calculations or reflections (says he) will cause mankind, day after day, to be exposed to be trodden under foot by the enemies cavalry, to be pierced by advancing bayonets, or swept from the earth by the enemies cannon? Is it the terror of discipline? If so, what calculations are those to make who are to enforce the discipline? Or how can one fear operate when superseded by a stronger? On the contrary, the greater encouragement that is given to military men, the more is the feeling of self-estimation produced, and the necessity of discipline diminishes in the

same proportion; for though the code exists, its judgments are rarely called for; and as this estimation has always been preserved in the French army, it is a known fact, *that their discipline ever was, and is now, less rigid,* than that of other European nations.'

His notions on the business of the parade, which is now more than ever an object of importance in England, are well worthy of attention.

'We have however very few books in the English language which extended further than the mere detail and mechanism of the military machine, which though very essential, is not, in my mind, of the importance attached to it, as we may be persuaded there are no two armies exactly alike in that respect. Yet it will not be disputed that an officer of the talents of General Mullendorf, or Marshal Berthier, might be safely entrusted with the supreme command of either the Prussian, Russian, Spanish, or Austrian armies, though perhaps in no service but his own could he give the proper word of command to dismiss a parade; and that in each of all those services there may be gentlemen distinguished for their perfect knowledge of the routine of their respective regiments, to whom neither of the above generals would entrust the command of a small detachment of troops upon actual service.

'I am afraid, in modern Europe, too much attention has been devoted to circumstances trifling in themselves, and of no account in war; and that much of the soldier's time, accompanied with no little anxiety and dread of punishment, has been occupied in the preparation, care, and expence of articles of dress, and in what has unjustly been styled ornament. Lightness, shelter, and defence from weapons, with a free use of the limbs, are all objects of consideration; and perhaps an experienced sportsman, accustomed to carry powder and shot, and every convenience, in a long day across a difficult country, would be no bad taylor for the army. But from the nature of the materials furnished in many of the services of Europe, and the labour and attention that is required to keep them clean, one would imagine that the chief motive had been to preserve the soldier from idleness. If so, it is clear better methods could be found, and more healthy, useful, and exhilarating exercises; for I think a Mameluke, with his cloth trowsers, as well employed in the daily exercise of giving to the stroke of his sabre the swiftness and penetration of lightning, as if employed in washing his leather pantaloons with pipe-clay, and risking the rheumatism. And I should conceive that, barring the difference of climate, as durable materials for dress, arms, and accoutrements, might be found in Europe as in Asia, and such as would not require stores of powder and pomatum, hair ribbands, sand, pipe-clay, blacking, &c. things both expensive and difficult of carriage, and which frequently occasion more irritation than serious points of discipline.'

In consideration of the advantage which mere numbers afford in the present system of warfare, he thinks that great use might be made of the volunteers, but that they should have been disciplined as light troops. A general levy, however, he pointedly condemns.

He contends for the exploded use of the cane in armies

and says it often prevents severer punishments, and is not necessarily attended with a sense of degradation. His reasons are plausible; but when the comparison is only between abuses, it is not difficult to exaggerate the one and extenuate the other.

He often recurs to the censure of influence.

'Men may possess an equal ardour in their country's service holding different opinions as to the public happiness, derived from greater or less portions of the forms of monarchy, aristocracy or democracy; but to hold the principle of corruption for a system (and corruption is only a harsh word for the influence of patronage), is to undermine the virtuous valour, energy and resources of a people, be it either in a monarchy, aristocracy or democracy; and to turn aside the minds of men from all noble desires to the defenceless one of accumulating individual property.'

Adverting to the decline of the Turkish government, he asks;

'But are the other states of Europe in a much better situation as to the selection for employment? Can the respective ministers always fix upon particular instruments for particular ends? Can they shut their eyes to birth, relationship, connection, and influence, either in the choice of negotiators, or the governors of provinces, or any other employments? If not; why ridicule the Turkish purses? One species of influence is no better than another, unless it be the influence of merit and talents.'

Having thus far attended to our author's ideas on European subjects, we must now follow him to India, where, as before, we shall find him generally intelligent on military affairs, but woefully rash and short-sighted in matters of policy and government.

One of the first principles which he lays down, and which he accompanies with a variety of details, is, that regiments once sent to India, should not be withdrawn; as they get acquainted with the manners of the natives, and thus become much more agreeable to them, than regiments which are newly arrived: "I have seen," says he, "the inhabitants of our old garrisons come out to meet old European regiments with cordiality and joy, upon their return from camp, and upon their arrival in camp, I have seen the seapoys wait their approach, and distinguish the regiment by the name of the native town it had long garrisoned, and the soldiers express the same joy at meeting their old companions among the seapoys." The wonder indeed is, not so much that any intelligent officer should recommend so obvious and useful an arrangement, as that it is an advice which still needs to be given.

Sir George thinks it is perfectly unnecessary to defend the justice of all our proceedings in India. That is a consideration, which, in state affairs, appears to him to be rather misplaced. "It is true," he says, (p. 352.) "that political morality cannot be estimated by the rules of private life;" he ridicules the rules of Puffendorf and Vattel; and the debates about the attack on Copenhagen, he pronounces idle, and

unworthy to occupy the attention of reasonable people. (pp. 181, 182.) In fact, he very plainly declares, that our whole career in India has been a train of injustice, equally violent and selfish with that of Bonaparte in Europe.

'The motive which first engaged the Sepoy in our service, was, tha we received our lands officially from the reigning Sovereigns of the country, and became their military vassals; in plain English, according to the forms of India, we took the bounty and enlisted, in the same manner as the Swiss cantons in alliance with France. The diminution, therefore, of the wealth, dignity, and power of those Princes unavoidably carries with it some suspicion that we, as soldiers, have not been perfectly true to our salt, and not the acquisition of fifty million of subjects; for the right of conquest, or the title of the great sword, is congenial to the feelings of Asia, and every where respected as the manifest declaration of destiny or the will of God. And though it is true that political morality cannot be estimated by the rules of private life, and that if these circumstances have all, more or less, risen from an unavoidable political necessity in the preservation of our own power, yet the effect cannot be generally pleasing either to the Princes or their subjects, suffering under our assumption of territory, or inviting to other chieftains to embrace our protection and alliance; the mode and manner in which these events have been brought about, in some parts of India, carrying with it the appearance that our alliance leads to a regular descent from dignity and power; as, I believe, it is not above five and thirty years that the Ameer Ul Omrah, son of the Nabob of the Carnatic, commanded the army at the siege of Tanjour; in subsequent years he commanded only the cavalry; some years afterwards, it was found this cavalry were defective in discipline, though mostly commanded by British officers, and it was thought adviseable to take the whole into our regular service. It was subsequently found, that in time of war we could place no reliance upon the Nabobs, governors of districts, either for military defence or for supplies of provision for the army, it was therefore thought adviseable that during war the Nabob should make over the jurisdiction of the country, or particular parts of it, which were restored to him at the conclusion of peace; and subsequently it was discovered, that even in time of peace the Nabob was greatly imposed upon, and the country ill governed, and that it would therefore be adviseable to propose to his Highness the acceptance of a pension greater in amount than his mode of government had been ever able to procure for his own use.

'A similar declension in the dignity and power of the Rajah of Tanjour and other chieftains have taken place; but it would certainly be unjust to attribute these events to the act of any particular Governor or government in India, since the transaction has been moving for a number of years, in regular progression.' pp. 352—354.

Notwithstanding this, however, Sir George thinks we ought to proceed in the same track. The great secret for retaining the dominion of India, is, in his opinion, to provide employment for the military castes, whose sole occupation is arms. To a certain extent, there is justice in the observation; but, with all the general's contempt for speculation, this

is rather a speculative remark, than one drawn from observation or experience; for, in fact, professions in India are now in no slight degree confounded. There are many Brahmans serving in our armies as sepoys. It is asserted by Mr. Forster, that the pure military caste is extinct in many parts of India. Dr. Buchanan, in his recent instructive Travels in the Mysore, informs us (vol. 1. p. 20.) "that the military caste, the Kshatriyas, are considered by all the Brahmins in the south, as having been there, for many centuries, quite extinct." He tells us further, (pp. 318, 319.) that soldiers are formed of all the different castes, not even excepting the Sudras, or lowest of all; that in the Balapura districts, the Sudras formed a regular part of the native foot militia, and the Brahmans themselves, with all their influence and all their pride, engage currently in every occupation, except such as are held in a remarkable degree impure and polluting. "The greater part of the Brahmins" says Dr. B. (pp. 18, 19.) "in the lower Carnatic, follow secular professions. They almost entirely fill the different offices in the collection of the revenue, and administration of justice; and they are exclusively employed as Hircaras, that is, guides or messengers, and as the keepers of inns or choultries. Much of the land is rented by them." In thus giving us theory for experience, Sir George has committed no unusual mistake; for when things are fairly examined, it almost always appears that the matter of fact men are the most vociferous hawkers of hypothesis; and in place of facts, give us nothing but old theories, or vulgar prejudices. One thing these gentlemen should duly consider, that it requires a real philosopher to be a man of experience.

Another point in which Sir G. B. begins right and ends wrong, is the respect due to the customs and prejudices of the nation. They are a people, he tells us, who will bear any thing except contradiction or opposition to their manners and institutions; and he deprecates with great earnestness all violence to their feelings on these subjects. We greatly applaud this solicitude: all violence to the feelings of a people on the score of their national customs and manners, is so replete with ignorance and folly, that we should have thought any warning on this head absolutely unnecessary, had not the recent transactions at Vellore corrected this overweening estimate of the understanding of our commanders in the East. But when Sir George proceeds to arraign all attempts at improving in any respect the poor Hindus, he again demonstrates the great superiority in force of his prejudices over his common sense. Let him not confound the follies of a man who wants by *force* to reform them in the matter of

rockades, with the views of him who would, by *persuasion* alone, reform them in the principles of their moral and religious practice, who would render them a more enlightened, a more happy, and a more useful people, more valuable subjects, more profitable associates in government, in commerce, in war, and in peace, in all the relations in short of political and social life. It is of the very essence of this undertaking, that it should be carried on with caution, that the natives should never be addressed in a style to alarm them; but that we should be at pains to hinder the advantages of our civilization, of our arts, our sciences, our government, and above all of our religion, from reaching them, is one of the most atrocious propositions that ever was compounded of ignorance and selfishness. No man who is not very ignorant both of human nature, and of the history of society, can believe in the invincible stability of the Hindu institutions. They have remained so long invariable, solely because the people have remained so long shut out from intercourse with others more advanced in civilization than themselves. There is nothing unchangeable in human manners and institutions, which is not founded on the unchangeable laws of human nature. What folly to tell us that the Hindu manners and institutions are unchangeable, when all the world knows what changes the Egyptians underwent, whose manners and institutions so strikingly resembled those of the Hindus. But we say again, if it is only meant that no precipitance should be used in communicating our improvements, that no violence should be done to their feelings, that we should never take a step, without being well assured that they are ready to follow us, then we are agreed. For these precautions are the very soul of every rational and Christian plan of reform. But the Hindus are already a changed people. The mixture with them for a few centuries of the Moguls, a people even less civilized than themselves, has produced the deepest alterations, and sown the seed of many more. Whole nations of them have embraced the Mahometan religion: the Cashmirians, for instance, among whom Brahmanism is even supposed to have originated. A change is inevitable; it is infinitely important that it should be for the better, that the best patterns of British character should be exhibited, instead of the worst exclusively; and that if Brahmanism decay, as it does and assuredly will, a loyal and virtuous creed should be substituted, the creed of Christianity, instead of deism and licentiousness.

Sir George is of opinion, that in India, as everywhere else, the great thing wanted is plenty of soldiers; and in order to provide food for their maintenance, he thinks the civil esta-

blishment should be greatly reduced, and the soldiers be employed in collecting the revenue. In regard to the last particular, we are pretty much of his opinion; for there is no reason to suppose that the military would not be as lenient, as faithful, and as intelligent collectors, as the civil servants of the Company; we believe that experience, wherever they have been tried, rather proves their superiority, and a prodigious expence might thus undoubtedly be saved.

Our author has also formed, as it appears to us, very just ideas respecting the source of our dangers from the native powers. It is not, he says, by adopting the European modes of warfare, and meeting us in the field, that they can hope to prevail against us. Here again, the wonder is, not so much that Sir George should tell us the truth, as that for such obvious points, we should stand in need of his instructions. It is impossible the native powers can by any means, and even by the utmost efforts of our European enemies, obtain that complete system of intelligent and capable officers, complete from the highest to the lowest, which is absolutely necessary to enable an army to act in a compact body, and to sustain the shock of regular war. Were they to adhere to their old system, of covering the country by their active cavalry, of hovering about our heavy marches, surrounding our armies on all sides, perpetually harassing them, cutting off their detached parties, their intelligence and provisions, they would be much more formidable; and Sir George is of opinion, that had Tippoo persevered in this system, instead of trusting to his regular army, and shutting himself up in a fortress, we should never have subdued him.

Sir George disclaims all responsibility on the score of style, thinking it a matter of perfect indifference in what style a soldier writes. It is, indeed, only by chance that he seems to write grammatically; and the book is abundantly studded with such beauties as the following: "Another (roars out) that the commanding officer in a district has no authority in that district, and that *him* and his soldiers are amenable to the civil judge," p. 420; "circumstances which *has* rendered our policy the ridicule of Paris," p. 421; "It may from that circumstance be calculated *the disadvantages* to which our navy is exposed," p. 497. The reader will find it easy to multiply examples.

Art. VI. *Memoirs of the Life of Isaac Penington*, to which is added a Review of his Writings. By Joseph Gurney Bevan. pp. 280. Price 4s. bds. Wm. Phillips. 1807.

MR. Hume informs us that the state of Religion, in the time of the commonwealth, "is surely the most curious

spectacle presented by any history, and the most instructive as well as entertaining to a philosophical mind." He uttered this sentiment in the famous Lucretian temple, from which he looked down with delightful self complacency and ineffable contempt on the besotted multitude below.

> Edita doctrinâ sapientûm templa serena,
> Despicere unde queas alios, passimque videre
> Errare, atque viam palantes quærere vitæ. Lucretius B. II.

We envy not the Scotchman either his principles or his feelings, who could see nothing to admire in the brightest display of religious excellence; but found much matter for ridicule and illnatured pastime in the uncouth exterior by which that excellence was sometimes cloaked. It is the duty of every honourable man, who wishes justly to appreciate the characters of others, to investigate fairly their motives and springs of action; and to guard his mind against the prejudice which is too apt to be inspired by uncourtliness of manner, meanness of appearance, and ridiculous phraseology. More of real benevolence and active kindness is sometimes found under the aukward form and rustic behaviour of a cottager, than the most accomplished courtier possesses. And an exalted principle of genuine piety not unfrequently elevates the soul of him, who has no pretensions to philosophy, and whose person, language, garb, and manner, are calculated to excite ridicule and even disgust.

A prominent character of the age to which Hume's observation refers, is here presented to the public in the memoirs of Isaac Penington. He was born of a good family, and heir to a plentiful fortune. His natural abilities, which were considerable, were cultivated and improved by a liberal education. His mind was impressed from his earliest childhood with the importance of religion; but amid the numerous denominations into which the protestants of this country were then divided, he could find none which exactly accorded with his views, and to which he could unite himself with perfect satisfaction. At length, after much fluctuation of opinion, during a course of fifty years, he joined the society of Friends, and by his writings, his preaching, and his exemplary patience under severe persecution, gave strong support to their cause. To review the history of a man who had so large a share in the proceedings of an infant society which has since risen to stability and importance, and still comprehends great multitudes of the Christian world, is interesting to all, but especially to the Quakers themselves. There is, too, in the character of Penington, an assemblage of Christian virtues which cannot but be contemplated with admiration and delight. We must

blishment should be greatly reduced, and the soldiers be employed in collecting the revenue. In regard to the last particular, we are pretty much of his opinion; for there is no reason to suppose that the military would not be as lenient, as faithful, and as intelligent collectors, as the civil servants of the Company; we believe that experience, wherever they have been tried, rather proves their superiority, and a prodigious expence might thus undoubtedly be saved.

Our author has also formed, as it appears to us, very just ideas respecting the source of our dangers from the native powers. It is not, he says, by adopting the European modes of warfare, and meeting us in the field, that they can hope to prevail against us. Here again, the wonder is, not so much that Sir George should tell us the truth, as that for such obvious points, we should stand in need of his instructions. It is impossible the native powers can by any means, and even by the utmost efforts of our European enemies, obtain that complete system of intelligent and capable officers, complete from the highest to the lowest, which is absolutely necessary to enable an army to act in a compact body, and to sustain the shock of regular war. Were they to adhere to their old system, of covering the country by their active cavalry, of hovering about our heavy marches, surrounding our armies on all sides, perpetually harassing them, cutting off their detached parties, their intelligence and provisions, they would be much more formidable; and Sir George is of opinion, that had Tippoo persevered in this system, instead of trusting to his regular army, and shutting himself up in a fortress, we should never have subdued him.

Sir George disclaims all responsibility on the score of style, thinking it a matter of perfect indifference in what style a soldier writes. It is, indeed, only by chance that he seems to write grammatically; and the book is abundantly studded with such beauties as the following: "Another (roars out) that the commanding officer in a district has no authority in that district, and that *him* and his soldiers are amenable to the civil judge," p. 420; "circumstances which *has* rendered our policy the ridicule of Paris," p. 421; "It may from that circumstance be calculated *the disadvantages* to which our navy is exposed," p. 497. The reader will find it easy to multiply examples.

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however apprize our readers, that his piety appears in the costume of the age in which he lived. And if the precision of thought and language so familiar to modern ears has rendered them intolerant of a loose and metaphorical style; or if a delicacy of cultivated taste has made them fastidious of antique and gothic phraseology, the present work, which abounds in citations from the writings of Penington and his wife, would be read with little advantage. But if, careless of the form which religion sometimes assumes, they can estimate her intrinsic worth beneath a forbidding and repulsive appearance; if disregarding or despising the refinements and elegancies of language they can penetrate through the perverting medium of obscure, ambiguous, and unsuitable expressions, to the sublime principles and feelings which dictated them, these memoirs may be recommended to their attention.

The singular dialect which Penington commonly employs, does not seem at all to arise from a natural incapacity of discerning excellencees and defects in language; nor principally from imagining that the intrinsic merit of the thought would atone for the meanness of the vehicle in which it is conveyed; but from a notion that scriptural expressions ought to be preferred to all others, adopted on all occasions, and crowded together in endless variety; a sort of Masoretic doctrine, which teaches that the points and letters of the inspired writings, are as sacred as the truths which they communicate. We wish most earnestly this error had ceased with the protectorship, and did not still continue to feed and strengthen the prejudices of the superficial observer, and multiply the jeers of the scorner.

The style of the biographer is the very reverse of that employed by the subject of these memoirs. The latter reminds us of the original Quaker inflamed to a high pitch of enthusiasm, and overflowing with the ebullitions of an ardent and irregular piety: the former shews us the modern Friend, more remarkable for coolness and reflexion, and whose feelings are chastened by the sober certainty of scriptural truth. Mr. Bevan's style is neat, plain, and perspicuous. Without any ostentatious display of his own talents, he will not be suspected of seeking praise for himself in high wrought panegyrics on another. He relates, with simplicity and correctness, the striking passages of the life which he intends to exhibit; and is anxious to direct his reader's attention to the progress of opinion and the causes from which it arose; judging wisely, that the developement and formation of the character is a more interesting object of contemplation than the every-day events which happen to all descriptions of men. That our readers may be better able to appreciate the virtues

of Penington, we shall lay before them a few extracts from the volume.

We were much pleased with the amiable moderation displayed in the following passage, in a political work written when the minds of men were very highly excited with a spirit of party rage. The reader will also observe, that it is not disfigured with the barbarous phraseology which we have censured in his religious writings.

'I should have expressed,' says he, 'ill will to none, but only have uttered that deep affection that was then in me, towards the soldering and healing the distempers of such spirits as are made more miserable by their own discontents, than they could be by any thing else that can, in probability, befall them'—'There are one sort of men whom I should more especially have applied myself unto; who are wonderous eager after making the nation happy; whose spirits can be no ways satisfied till they see the attainment of that universal freedom, and the flowing forth of that universal, speedy justice, which is easy to be desired, but hard to be met with.' p. 3.

One cause of his dissatisfaction with the sects of Christians which he was acquainted with, in his younger days, is expressed in the following manner.

'But my soul was not satisfied with what I met with, nor indeed could be, there being further quickenings and pressings in my spirit, after a more full, certain, and satisfactory knowledge; even after the sense, sight, and enjoyment of God, as was testified in the scriptures to have been felt and enjoyed in the former times: for I saw plainly that there was a stop of the streams, and a great falling short of the power, life, and glory, which they partook of. We had not so the Spirit, nor were so in the faith, nor did so walk and live in God, as they did. They were come to Mount Sion, and the heavenly Jerusalem, &c. which we had hardly so much as the literal knowledge or apprehension what they were. So that I saw the whole course of religion among us was, for the most part, but a talk, to what they felt, enjoyed, possessed, and lived in.' p. 15.

We shall conclude these extracts with an admirable instance of meekness, patience, forgiveness, and an exercise of affection towards an inveterate enemy.

'A soldier came to his house without any warrant, and informed him that he must go before Philip Palmer one of the deputy lieutenants of the country of Bucks. He meekly attended the rude soldier; and was sent by Palmer, under a guard of soldiers, to his old quarters at Aylesbury. He was committed by a kind of mittimus or order, importing 'that the gaoler should receive and keep him in safe custody, during the pleasure of the earl of Bridgewater.' At this time it was suspected that the plague was in the gaol. It was the year in which so many thousands fell victims to that dreadful disease, in London. Interest was therefore made with the earl, who was importuned by a person of considerable quality and power in the county, to permit that Isaac Penington should be removed to another house in the town, and there kept a prisoner, un-

til the gaol should be clear of the contagion. But this nobleman seems to have conceived so great a displeasure against the innocent prisoner, that he refused to grant the request: although all the while no other cause of his confinement appeared than the pleasure of the persecutor. At length, however, a prisoner in the gaol died of the plague; on which the gaoler's wife, in the absence of her husband, permitted Penington to be removed to another house, in which he was shut up about six weeks. After this, by the interest of the earl of Ancram, a release was obtained from Palmer; and, after a confinement of nine months, with danger of his life, and for no alleged offence, Isaac Penington was suffered to return home.

'But before he had been again settled in his family a month, a party of soldiers from Palmer came to his house, and, seizing him in bed, conveyed him again to Aylesbury gaol. The earl of Bridgewater was reported to have been the director of this measure. And it must probably have been during this second confinement, that the pious sufferer wrote the following letter to his unrelenting persecutor.

'To the Earl of Bridgewater.

'Friend,

'It is the desire of my heart to walk with God in the true fear of his name, and in true love and good-will to all men, all my days here upon the earth. For this end, I wait upon God, night and day, to know his will and to receive certain instruction from him concerning what is acceptable in his sight. After he hath in any thing made manifest his pleasure, I wait upon him for strength to perform it, and when he hath wrought it by me, my soul blesseth him therefore. If this be a right course, I am not to be condemned herein; if it be not, and thou knowest better, show me in love, meekness, and tenderness; as I would be willing to make any thing known to thee, for thy good, which the Lord hath shown me. But this I am fully assured of, that God is higher than man; and that his will and laws are to be set up and obeyed in the first place: and man's only in the second; and in their due subordination to the will and laws of God.' pp. 80—82.

The letter is too long to be inserted entire; the conclusion is as follows.

'And, friend, know this assured truth, it is not a religion of man's making or choosing (neither the pope's nor any other man's), but only that which is of God, which is acceptable to him: and what will become of that man, whose very religion and worship is hateful to God? Where will he stand, or what account will he be able to give when he appears before him? Thou hast not often met with such plain dealing as this. These things very nearly concern thee. O, wait upon God for his true light, that thou mayst not be deceived about them; because thy loss thereby will be so great and irreparable!

'I am thy friend in these things, and have written as a true lover and desirer of the welfare of thy soul.' pp. 85, 86.

An explicit account is given, in the course of the work, of the venerable Friend's opinion on several important topics.

Art. VII. *Chemistry applied to Arts and Manufactures.* By M. J. A. Chaptal, Member and Treasurer of the French Senate, Grand Officer of the Legion of Honour, &c. &c. &c. 4 vols. 8vo. price 1l. 16s. bds. Phillips. 1807.

"WHAT signifies philosophy that does not apply to some use?" exclaimed the philosophic Franklin; a man, whose habit of applying his knowledge and discoveries to good purpose was as familiar to him as that of thinking or breathing. A work expressly formed to gratify the large proportion of readers who would echo this question, and especially coming from a writer so well known to the public as Mr. Chaptal, by his present official station, and his former labours in the department of chemistry, both in the laboratory and the study, is intitled to respectful notice. The objects he sought, and the views which guided him in the execution of his performance, are thus stated in the preface.

'A Treatise on Chemistry applied to the arts, cannot be a treatise on each art in particular. An undertaking of that nature would not only exceed the ability of an individual, but such a work must necessarily abound with tedious repetitions. The air, water, heat, light, act according to the same laws in the hands of every class of artists; and it is sufficient to point out the respective properties of all these agents, and the laws of their action, to give every artist a competent idea of the cause, motive, and principle of his operations.

'The best way of illustrating the arts consists not so much in describing their processes with accuracy, as in reducing all their operations to general principles. The description of an art, however correct it may be supposed, is nothing more than the history, the picture of the existing practice. It may, indeed, raise all artists to the same level in point of knowledge, by the communication of the same processes, but it does not enable ingenuity to advance a single step; while science reflects a light on every operation, elucidates all their results, makes the artist perfect master of his processes, varies, simplifies, and improves them, foresees and calculates all their effects.

'A Treatise on Chemistry applied to the Arts, is therefore an elementary work; and I shall think that I have attained the object I had in view, if every artist finds in this performance the cause of all his results, and the fundamental rule of his conduct.' p. iii.—v.

'Exclusive of the consideration that this method of treating chemistry applied to the arts, is the only one that allows the subject to be compressed within proper limits, I was induced to adopt this plan by the opinion I have long entertained, that the intelligence which elucidates practice must succeed the latter. I am, in fact, convinced by my own experience, that the man who is already acquainted with the mechanical and practical part of an art, receives instruction with much more advantage than another who is neither in the habit *or* practice of its operations. For the latter every thing is abstract, because the principles he is taught apply to nothing that he already knows, and are either soon obliterated from his memory, or take a wrong direction there. The first, on the contrary, reflects on his own ex-

perience all the light that is transmitted to him; he sees in his practice the confirmation of all that is told him; he refers all that is said to all that he does; he compares the theory with his own operations, and in a manner identifies it with them; in a word, the doctrine which is taught him is like a new soul which animates all the labours of a manufactory, where before he only beheld movements without knowing their principle, and effects without being sensible of their cause' p. lv.—lvii.

This preface, beside a farther developement of the plan, contains some excellent cautions to the manufacturer, whom Mr. Chaptal represents, not in the most perfect style of rhetoric, as being 'placed between two rocks; that of blind credulity, which risks his fortune in hazardous speculations; and that of obstinate mistrust, which undermines the foundation of his establishment by preventing the introduction of methods that are capable of improving it.' Our author not only teaches his reader to avoid these extremes, equally prejudicial to the interest of a manufactory, but points out the circumstances that contribute to its success: these are principally, the good quality of the articles; the economy of the fabrication; the local situation of an establishment with regard to the facility of obtaining primary materials, workmanship, and fuel, and to the readiness of conveyance, and of sale; and, lastly, the encouragement and protection of the state. All governments, he observes,

'Are, doubtless, willing to protect the arts and commerce, but there are few whose conduct, in this particular, comes up to their good intention.—Expedients to facilitate the developement of the arts, and to insure their prosperity, are --- the following. To render the supplies of primary materials easy, and to facilitate the consumption; to grant premiums on exportation, that the productions of the national manufactures may find their way into all the markets of Europe (why not the world?); to employ its credit with other governments for the purpose of obtaining a knowledge of improvements, and new processes wherewith to enrich its own country; to determine, and to maintain with energy, the relation which ought to exist between the workman and the master; to consult the soil, the climate, the character of the inhabitants, and the interests of agriculture, that it may grant none but a judicious protection, &c.'

He then censures the old French government for having established the cotton manufacture in France, to the neglect of those of wool, silk, flax, &c., the distillation of wines, the making of earthen-ware, and all those articles for which the primary materials are abundantly supplied by the soil. Afterwards he proceeds to discuss the question relative to the system of *regulations for manufactures*, particularly that adopted by the great Colbert; and contends that such regulations could only be resorted to with advantage when the arts were either unknown or in a state of infancy, and that their farther advances require a liberation from 'leading-strings,' and are pro-

moted best by a perfect independence. On each of these topics the reader will find a number of very interesting and judicious remarks suggested by observation and confirmed by experiment. We cannot, however, dismiss M. Chaptal's preface without protesting against the *stylish* manner in which his English publisher has chosen to print it. Though it is extended to LXII pages, the letter-press, in a large type, occupies scarcely more than one fourth of the surface of the said pages. The manner of printing the treatise itself, is exposed, though in a less degree, to a similar censure. In publications that are intended, and calculated, for general perusal and utility, such an exhibition of literary foppishness cannot be too highly reprobated. It is either a restriction of their circulation, or an unnecessary tax upon the purchaser. It is especially requisite to oppose this extravagant practice, now that the price of paper has risen so enormously as to render it difficult for booksellers to publish or readers to buy; and to confine diffusive printing to those works which derive their principal value from breadth of margin and splendour of embellishments.

The extracts we have already made will suffice to give a general idea of our author's plan. As it is not possible to include, within our usual limits, any tolerable analysis of the work, and as this is the less needful from the necessary connection which must subsist between many of its parts; we shall merely sketch an outline of its contents and deliver our opinion as to the propriety of its execution. It is divided into three books, parts, or titles; for these three terms are applied respectively to the three principal divisions. *Book* I treats of *Chemical Action*; and includes the consideration, 1st, of the natural causes that produce modifications in chemical action; and 2dly, of the means employed by the chemist to prepare the particles of bodies for this action; —with the requisite illustrations and subdivisions. *Part* II treats of *Those Bodies which are the Subjects of Chemical Action*—gaseous fluids, minerals, metals, combustibles, simple and compound, vegetable extracts and compounds, acids. Under *Title* III, we find the *Mixture* and *Combination of bodies with each other*—gases, earths, metals, separation of metals, combination of oxygen with metals, of oxygen with hydrogen, of sulphur with other bodies, of hydrogen with other bodies, combinations of sulphuric acid, nitric, muriatic, oxygenated muriatic, tartareous, acetic, oxalic, boracic, prussic, gallic, and carbonic acids, of tannin with gelatine, of alkalies with oils, of alcohol, and of fixed drying oils. Then follows the art of *Dyeing*, and the work concludes with a short chapter on *Fermentation.*

Such is the brief outline of M. Chaptal's performance; and

it is in general well filled up by the application of these numerous subjects to the more numerous processes of the arts and manufactures in which they are employed. There are a few instances, however, in which facts are announced as important discoveries, which, in Britain at least, have long been familiarly known. Our author informs us, that within 'the last thirty years' he has 'formed many establishments, and visited a far greater number;' it was natural therefore to expect that the results of so much experience, in conjunction with such talents for observation and discovery as he is known to possess, would contribute very materially to enrich a production so congenial to his habits and taste: in this expectation we have not been much disappointed, for the work is certainly the most complete and satisfactory, as to the objects it avowedly embraces, that has come within our notice. Excepting a small number of errata both in the plates and the references to them, the description of apparatus is highly perspicuous, and the selection good. The work would have been much more convenient and useful, if it had been furnished with a correct and copious index; the omission of which is peculiarly grievous, where the objects of reference are so numerous and diversified. One absurdity in the English publication deserves particular notice; the running-title, at the head of the pages, instead of expressing the subject of the chapter, or, what is better, the contents of the page over which it stands, is neither more nor less than a repetition of the general title of the book; so that wherever we turn, whether we are considering caloric, or acids, or tanning, or gases, or soap, we are continually pestered with the unvarying superscription of "Chemistry applied to the Arts," necessarily implying either the obscurity of the book, or the stupidity of the reader. But this impropriety is not peculiar to the work before us, or to its far-famed publisher.

Art. VIII. *A System of Divinity*, in a Course of Sermons, on the first Institutions of Religion; on the Being, and Attributes of God; on some of the most important Articles of the Christian Religion, in Connection; and on the several Virtues and Vices of Mankind, with occasional Discourses. Being a Compilation from the best Sentiments of the Polite Writers, and eminent, sound Divines, both Ancient and Modern, on the same Subjects, properly connected, with Improvements, particularly adapted for the Use of chief Families and Students in Divinity, for Churches, and for the Benefit of Mankind in general. By the Rev. William Davy, A.B. Lustleigh, Devon, 8vo. 26 vols. 1795—1807.

IT ought to console us under many vexations and discomforts which are peculiar to people of our occupation, that

we have also peculiar enjoyments and privileges. Among these it is certainly not the least, to be ranked in any respect with Prelates and Universities, to be complimented with the civilities of so industrious a writer as Mr. Davy, and furnished with so agreeable an amusement for our leisure hours as the study of a System of Divinity in twenty-six volumes octavo. And in the first place, we cannot resist the gratitude which impels us to thank him, for distinguishing us so far from the literary populace, as to oblige us with the loan of a work, certainly one of the greatest of modern performances, and superior in solid and substantial weight to the collective productions of the most celebrated ancient authors,—a work, in short, of which only *fourteen copies* are printed! We should next apologize to the author for denying his very reasonable request, that we would continue our critique of his work through several successive numbers, for which he has kindly furnished us with suitable instructions. One objection strikes us as decisive against this plan, and he will acknowledge its force no doubt, on principles of humanity: we are confident that, in the present degraded state of the moral taste in this country, no extracts that we could give from Mr. Davy's work, and no panegyric that even the eloquence of Burke could frame, would procure subscribers enough to defray the expence of reprinting it; and yet we are persuaded, that the hundred or two hundred readers, whose virtue and discernment enabled them to relish it at all, would be so desperately enamoured of its charms, that the most dismal consequences might ensue when they found it impossible to procure a copy. To avoid all chance of suddenly filling the Lunatic Asylums with desponding admirers of Mr. Davy's performance, we shall describe it as briefly as possible, and point out some uses which may be made of the present scanty edition, without incurring the enormous charge of republication.

The plan and nature of this work are intimated in the title. It consists of twenty-six volumes; part of the 25th and the whole of the 26th are occupied with the Index. The substance of it is composed of extracts from various divines and other writers, arranged, combined, and modified by Mr. D.; he does not however specify the passages which they respectively furnish, nor even give their names. These materials are divided into the form and size of sermons. The doctrinal character of the compilation is in essential points orthodox; and in minor respects is that of the English Church, as understood by the Arminian Section of it at the beginning of the last century. A considerable part of the work is wretchedly printed, on bad paper, and is abundantly deformed by contractions, such as *X't*, *w'h*, *y't*, &c. A great

number of the pages have *slides*, or slips of printed paper, pasted on them very neatly, as additions or corrections to the text and the numerous long notes. The first volume commences with, Recommendations of the Work, a "Dedicatio Deo-Omnipotenti" in Latin, an Address in Latin "ad Lectorem," and an English Preface. From these materials, we shall extract as well as we can some account of the history of the undertaking.

This colossal work is the product of one man's labour; it has been compiled and written out by Mr. Davy alone, set up by himself, though ignorant of the art of printing, with a few worn out types, and printed off, one page at a time, by himself, at a printing press made with his own hands! It seems to have been begun thirty years ago; in 1784, the MS. was shewn to Dr. Ross, Bishop of Exeter; by him, says Mr. D. "exploratum fuit, et rejectum; nomen autem illius postremo in subscriptionem dedit." Having procured some subscriptions, Mr. D. put some part of the work, six volumes apparently, to press; and then found himself deserted by many of his subscribers and burdened with a heavy debt to his printer; for the first edition of the work, it seems, was not printed by himself. In reference to this disheartening situation, and his repeated failures in soliciting patronage of Bishops and others, he says, "*Hoc neque me dejecit; Restudui; Requisivi, et nil habui. Parcè ergò, et moderatè vixi: et moderatè parcèque vivendo (Ingenio manibusquè laborans,) satis rerum contraxi, ut republicarem; (i. e.) ad materias acquirendum, scilicèt detritos, et abjectos Typos a Typographo, quoad sufficiebant ad duas Paginas, unâ semèl a me excusâ. Nullum Typographum, in Adjutorem, habeo; et Prelum-Typographicum ipse effeci.*" p. iv. ad Lectorem.

He printed 40 copies of the first 300 pages of this second edition, in 1795, and sent 26 to the Universities, the Royal Society, some of the Bishops, and the Reviews, by way of Prospectus; he received a few compliments, but no assistance: he persevered nevertheless, and in 1807 completed fourteen copies of a work containing not less perhaps than *thirteen thousand pages*. A copy is left for public inspection at each University, and at Mr. Hatchard's, Piccadilly.

The use of these copies, we apprehend, will be to remain as Curiosities of Literature, as monuments of the power of persevering industry, and as remarkable proofs of the blind strength which is observable in certain conditions of the human mind. We cannot help reverencing the potent energy, which has sustained Mr. Davy's long-continued and much-discouraged efforts till they have terminated in the full accomplishment of their object: nor can we avoid smiling at the unprofitable di-

rection of his diligence, the whimsical simplicity of his manner, and the barbarisms of his canine Latinity. We shall quote his Dedication entire.

"Cœlestis Genitor!"

"Qui variis Temporibus, Modisquè diversis nobis per Prophetas locutus es;" Hoc opus ab illis undiquè collectum, et tui Auxilio perfectum, quamvìs ab Hominibus rejectum, Tibi latum est.

'De Tuâ Laude non opus est tractare; nequè ausus, nequè possum; super enim omnem Laudem et super omnem commendationem prævectus es.

'Tu mihi hunc Animum,—Tu mihi Ingenium, cum Potestate, Materiisquè omnibus dedisti et locuplesti.

'Sicùt Amnis, igitùr, ab Oceano nutritus, in Oceanum rursùs revertit, sic ego ad te; e Tuis tantùm nunc confero.

'Multis non opus est Verbis, Tu enim in Cœlo es, sum tantùm e Terrâ; sicùt, igitur, per Te hoc fuit inceptum, atquè gradatè perfectum, sic, sit quoquè finitum.—Da mihi subsidium.

A Tuo, quamvìs in Labore maximo,
in Dignitate tamèn,
in Christo,
Servorum minimo,
Gulielmo Davy.'

Mr. Davy inserts at length a letter which was sent by "the late Vicechancellor of Cambridge" (Dr. Turner) "to the editor on his receipt of the first edition, (as it must be of great weight with the public, in recommendation of this work from so distinguished a seat of learning);"—"franked by his lordship, the bishop of Peterborough; whose judgment, therefore, in this case, must be supposed to be united." In reference to a similar letter of acknowledgement from the secretary of the Royal Society, Mr. Davy remarks, in the same happy manner, that it "was, as usual perhaps in such cases, (to do the greater honour) sent folded only, without any seal."

The reader who remembers Parson Adams's eulogium on his own sermon upon *humility*, will be amused with Mr. D.'s expressions of gratitude to the Gentleman's Magazine, for inserting his address to the public, (Aug. 1795)—; their "Prelude to it," he says, "and judgment on the work, are (through modesty) rather referred to by the editor, than here repeated."

While we congratulate Mr. Davy on the happy completion of a work which will probably not be soon forgotten, though it should be never read, we cannot but deeply regret, as we look around us, that during the period of his indefatigable daily and nightly labour, so many thousands have been consuming their time in idleness, or employing their energies in criminal pursuits, and we sincerely hope that his performance and our notice of it may answer at least some purpose, by in-

citing the supine to useful diligence, and warning the active from obliquities in their course, which may expose them to pity, contempt, or condemnation.

Art. IX. *The Modern Geographer;* being a General and Complete Description of Europe, Asia, Africa, and America; with the Oceans, Seas, and Islands, in every Part of the World: Prepared and digested, upon a new Plan, from the latest and most accurate Authorities, with Notes, historical, critical, and explanatory. By Francis William Blagdon, Esq. Vol. I., containing the Geography of North and South America. 8vo. pp. 621. With Maps and Plates. Price 18s. bds. Whellier. 1807.

"THERE is scarcely," says the author of this work, "any system of geography extant in this kingdom which is not replete with errors of the most important kinds: successive editions are published of those which have gained some reputation, and no trouble whatever is taken in their revisal, while the important territorial alterations, and the interesting discoveries that have occurred in astronomy, natural history, and natural philosophy, are equally disregarded." To rectify those errors, and to supply those deficiencies, has therefore been the object of Mr. Blagdon. The selections he has made, in the volume now under consideration, from the most recent voyages and travels, are valuable additions to the usual plan of systems of geography. Vancouver, La Perouse, Hearne, Mackenzie, Weld, Depons, and other travellers, have contributed their stores, and render the perusal of this work both instructive and amusing to the geographical student.

In the review of works of this kind, however, the most unpleasant part of criticism, that of detecting errors, is necessarily more called into exercise, than the detail of excellences: the latter can only be stated in general terms, while the former require particular comment; and we are sorry to say that Mr. B. has not so successfully fulfilled his purpose in avoiding the mistakes of his predecessors, as he has in supplying their deficiencies. We had marked even a more numerous list of inaccuracies, than that which we now proceed to notice.

It certainly is highly improper, as the author has done (p. 53) to class Trinidad, Margarita, and Curaçoa, among the *North* American islands; they evidently belong to *South* America. Labrador and Hudson's Bay are not described in the chapter which treats of the British possessions in North America, but occur among those countries that are unoccupied or unclaimed by any civilized nation. Among the European powers who possess the West India islands, Sweden is omitted; and St. Bartholomew's, a Swedish settlement, is said to belong to

the French. The important and extensive range of the Lucayos or Bahama islands, is wholly unnoticed; although the first land that Columbus discovered was one of them; and they are now valuable appendages to the British empire, both as the resort of extensive traffic, and as producing large quantities of cotton. In a note to page 501, it is said that the Spanish bloodhounds "were employed in Jamaica, about 14 years ago, to subdue the refractory *Caribs*, who, after a most sanguinary warfare, were all banished, by their own consent, to *Canada*, where they have ever since remained peaceable:" the *Maroons*, principally runaway negroes, were, upon their reduction in Jamaica, shipped, according to the terms of the capitulation they entered into, to *Nova Scotia*, whence they were sent some years afterwards to Sierra Leone. St. Lucia is enumerated among the French West India islands, though in a note Mr. B. says he has some strong reasons for believing that the island of St. Lucia was taken by the British at an early period of the present war: this is the fact; and as it might have been easily ascertained, we have some strong reasons for thinking this is not precisely the way in which it should be stated in a voluminous System of Modern Geography. In the first line of page 507, St. Martin's is described as a French island, and at the bottom of the same page, as a Dutch one: the fact is, that it formerly was possessed partly by the French, and partly by the Dutch, but has latterly passed wholly under the dominion of the former. It was not St. John's, but St. Thomas's, that suffered by fire in 1801 and 1806; and Santa Cruz, so far from being an insignificant island, is the only one of the three (late) Danish islands that is of any consequence in an agricultural point of view; it produces large quantities of sugar, superior in quality to that of any other West India island, the clayed sugars of St. Domingo and Martinico excepted: these Danish islands are now all in the hands of the English.

Castile del Oro (p. 511) is translated the Golden *Coast*, instead of Golden *Castile*. In describing the viceroyalty of New Grenada, it is called an inland province; but the provinces of Papayan and Quito, which form part of it, extend for ten degrees of latitude along the Pacific Ocean; and Quito, though cursorily mentioned in the next chapter, as having formerly constituted part of Peru, was deserving of more ample notice, from its ancient splendour and its modern importance. Payta, which in page 548 is erroneously stated as belonging to New Grenada, appears again in the next page, in its proper place, as a seaport of Peru. The author has fallen into a singular mistake with respect to the herb of Paraguay, which he says is an excellent emetic: it is an herb

that is used as a substitute for tea, and constitutes a more universal beverage in South America, than even tea does in England. There is no such port as St. Salvador on the north shore of La Plata, (p. 596) belonging to the Portuguese; that of Colonia, or St. Sacrament, has been at various times in the possession of the Portuguese, but was finally ceded to the Spaniards in 1778. The islands of Nootka are, by a most egregious blunder, considered, in the last page of this volume, as an appurtenance to *South* America. We shall finish this disagreeable task, by expressing our surprise, that, in enumerating the natural curiosities of Mexico, Mr. B. has omitted that singular animal the Mexican hog; and that he has taken no notice of the pitch pine of the Southern States of America, which is growing rapidly in estimation, as yielding timber inferior to none but oak in durability and hardness, and of which large quantities have recently been imported into England, both for private and public purposes.

The first division, which treats of North America, is by far the best, and appears to be a judicious compilation of what is most interesting and most authentic in the various authors who have written on that country: we are sorry, however, to perceive a bias in Mr. B.'s mind against America and Americans, wholly inconsistent with the impartiality which ought to prevail in all works of cosmography. Nothing but that bias could have induced him to copy so much and so indiscriminately from a traveller like Parkinson. We must also most pointedly condemn the sneers in which our author has indulged, in many of his notes, at the highly respectable and valuable labours of Mr. Pinkerton in this department of science; if his own work is superior in merit to Mr P.'s, he should have left the public to find it out. In several instances, haste, and a defective arrangement of subordinate matters, are discernible, which may be attributable to the original form of the work in numbers, a method that does not admit of a sufficient concoction, if we may be allowed the term, of the materials, or of a due revision of them, as forming a whole. The mode adopted, of commencing with America, instead of with Europe, as has generally been practised in other systems of geography, is unobjectionable, and perhaps judicious. We shall notice the succeeding volumes as they come in course before us, and shall conclude this article with a general recommendation of the Modern Geographer, decidedly favourable to its plan, but qualified by the preceding strictures with regard to its execution.

Art. X. *The History of the Ancient Borough of Pontefract;* containing an interesting Account of its Castle, and the three different Sieges it sustained, during the civil war, with Notes, and Pedigrees of some of the most distinguished Royalists and Parliamentarians, chiefly drawn from MSS. never before published. By B. Boothroyd. 8vo. pp. 520. Price 10s. Crosby. 1807.

THIS copious title states the nature of the work before us correctly; and the purchaser who has perused it, will find no reason to complain of deception. Mr. B. is minister to a dissenting congregation in the town, as well as a printer and bookseller. He has exerted great industry in compilation, and in research after unpublished documents, and particularly has availed himself of a MS. history of the sieges of the castle, during the civil war, which appears to have been kept in the form of a journal, by a principal officer. We have on various occasions commended the diligence which employs itself on the history of counties and boroughs; for we often find that more correct notions of the customs of our ancestors may be obtained from those which are mentioned in such publications, than from more ponderous performances.

Our author commences his narration with the state of the Britons previous to the time of the Romans; he hints at the dominion of that people, at the introduction of Christianity, at the mythology of the Saxons, their conversion, and its consequences. He infers that this town was of importance in the days of Oswald, who here erected a cross, which Mr. B. accepts as evidence that the inhabitants of this burgh had embraced Christianity. This cross was succeeded by a church, which "could not be built earlier than the middle of the seventh, nor later than the eighth century, and gave the name of Kirkby to this town." Now, we have found reason to believe that towns often rose around ecclesiastical establishments; and as this name appears to denote "the town by the church," we incline to think that the church was first built; otherwise the church would have been named after the town wherein it was erected. However that might be, Kirkby was no more than a village; it is included in the Domesday book, as part of the manor of Tateshall. Its present name Mr. B. inclines to derive from a bridge over the stream called the Wash. The Lacies were lords of Pontefract, till the failure of their male line, when this family was united with the Plantagenets; and the earldom of Lancaster, into which it merged, became of the utmost weight and importance in the North. Mr. B. treats this descent with great attention, not forgetting the prediction of Peter, the wise hermit of Pontefract, that King John should resign his crown before the next Ascension day. This proved true, as John, to his indelible dis-

grace, surrendered his royalties to the Pope, and, to complete his infamy, deprived both the poor prophet and his son of their lives, in a barbarous manner.

The Duke of Lancaster was one of the most powerful barons of the realm, and exciting the envy of Richard II. was banished; but Lancaster returning, the king was deposed, and perished miserably in Pontefract castle. History says that he was slain by Sir Piers Exton; but there are not wanting authorities in support of the opinion that he was starved to death, partly perhaps through fear of being poisoned. On occasion of the dissolution of monasteries by Henry VIII., most of the religious houses in the north took up arms, and a body of 40,000 men, well furnished with arms, horses, and artillery, made themselves masters of Pontefract castle. This was the famous "Pilgrimage of Grace, for the love of God—for purifying the nobility—to take afore them the cross of Christ, his faith, the restitution of the church, and the suppression of heretics." Pontefract sided with King Charles during the civil war, and its castle was the last that surrendered to the parliament. In consequence of its strength, and vigorous resistance, the Parliament ordered its demolition. It was, accordingly, reduced to ruin, and it now stands a memento to happier times, of the disorders and turbulence that anciently embittered life. Many of the respectable families, whose ancestors distinguished themselves by their loyalty, prudence, and courage, still remain in the neighbourhood; and to those the volume before us must prove peculiarly interesting. Mr. B.'s account of the castle is followed by his information on the subject of religious houses; the priory and churches; with the ecclesiastics, the friars,

> Black, white and grey, with all their trumpery;

Also the charitable institutions, their founders, possessions, and present state. The corporation, and the history of a political parliamentary struggle for freedom in the choice of their representatives, is treated at length; it appears to have occasioned nearly as much contest as the possession of the castle. Happily, if it cost as much money, it cost fewer lives; and at length terminated in the establishment of the rights and liberties of the inhabitants. It lasted from 1768 to 1807.

The population of Pontefract, in 1801, was, Families 702. Males 1394. Females 1703. Total 3097.—Inhabited houses 693. Houses not inhabited 48. The population has increased nearly 600 persons since 1764. The number of families was then 538; of persons 2515.

The religious sects in this town are, Catholics, of which many are representatives of the ancient families here, who

have retained their ancient persuasion and principles; Dissenters, Wesleyan Methodists, and Quakers.

'The state of morals,' says Mr. B, 'if not such as the man of piety could wish, is at least not worse than what generally obtains. The lower orders are more refined and polished than in some larger commercial towns, and are even more sober and temperate; not that they are less inclined to the usual vices of the age, but their resources are more limited and confined. The rich and opulent invariably display the virtues of humanity, compassion and benevolence. To the cries of the wretched they are not insensible, but objects of real distress ever meet with the most speedy and generous relief. Improvements in morals, in internal order and government, are still wanting; and a respect for the prosperity of the place, not only prompts, but compels the acknowledgement. The decorum due to the Christian Sabbath is commonly and grossly violated; and as a proper attention to the duties of this day will be found to be the best guardian of private and public virtue, it is to be wished that the respectable part of the inabitants would sanction by their own example, and exert their influence to promote, the general observance of it.'

Decency does not necessarily imply private piety; but private piety is most surely at a low ebb, where it is not able to controul that open indecorum, which is no less contrary to the laws of the country than to the command of God.

The following ballad, as it is called, composed by Earl Rivers, in Pontefract castle, is too curious to be omitted:

"It seems to have become almost a custom for our eminent men to take their farewell of the world in poetry, like dying swans, who sang most melodiously when nearest their end. This composition shews, among other evidences, the state of the English language at the time; and the kind of metre which then was in repute. It is contained in a History of the Kings of Scotland, by John Ross, the Warwick antiquary. He introduces it in the following terms. "Dominus Comes de Rivers Antonius Woodvyle .... in tempore incarcerationis apud Pontefractum edidit unum balet in Anglicis, ut mihi monstratum est, quod subsequitur sub hiis verbis:

Sumwhat musyng—and more mornyng
In remembring—the unstydfastnes,
This world being—of such whelyng
Me contrarieng,—what may I gesse?
I fere dowtles—remediles
Is now to sese—my wofull chaunce,
Lo in this traunce,—now in substance,
Such is my daunce.
Wyllying to dye—me thynkys truly
Bowndyn am I,—and that gretly,
To be content.
Seyng plainly—that fortune doth wry
All contrary—from myn entent.
My lyff was lent—me to on intent,
Hytt is ny spent

Welcome fortune.
But I ne went,—Thus to be shent,
But sho hit ment—Such is hur won."

There are several plates annexed to this volume. Those representing the castle are interesting, as they acquaint us with the means of defence adopted before artillery was brought to its present approved state; and as this castle was famous for its strength, we may conclude that it possessed whatever the science of fortification had then suggested, as capable of protracting resistance against a besieging force.

Art. XI. *The Regard which we owe to the Concerns of Others. A Sermon*, addressed to the Members of the Devon Union, at their Annual Meeting, Exeter, 4th of May, 1808; and published at their Request. By Samuel Greatheed. 8vo. pp. 47. price 1s. Woolmer, Exeter; Williams, Burditt, 1808.

IT is remarkable to what a pitch of religious zeal some men may be excited, whom one should never have suspected of a susceptibility to spiritual and disinterested motives. Of this character were the famous protestant mobs in 1780, the zealous church-and-king men who performed in Birmingham, and indeed the general mass of persecutors in all ages of the church. In a different order of the same class, are numerous living individuals, not forgetting certain reviewers, whom nothing, we are sure, but the hope of setting aside the missionary exertions, could have driven to a recognition of the duty incumbent on Christians to propagate the gospel, and to an apparent patronage of village preaching. Hoping to produce a diversion in favour of the dominion of ignorance and vice in India, they have ventured even to acknowledge its partial existence in our own country, and to recommend missions at home; and like the advocates for a gradual and a distant abolition, or a regulation, of the slave trade, they are so eager to get rid of the grand and original proposition, that they will submit to any amendment however irksome to their minds, relying on future accidents and contrivances to defeat its operation.

Now the Devon Union is formed precisely on the doctrine here admitted, that there is much to be done at home; and though its members are too sincere in their benevolent intentions to expect patronage from all the asserters of this doctrine, yet they certainly should not expect opposition.

The pious and liberal principles of this Society are, we doubt not, truly expressed in the present discourse; which we would recommend to those, whose tender and candid minds shrink back from all "interference" with the concerns of others; and whose scrupulous consciences may be partly satisfied, we hope, by reflecting on St. Paul's admonition, "*look not every man on his own things (only), but every man also on the things of others,*" and on the actions of his life in which it was exemplified. Mr. Greatheed judiciously explains the nature and extent of the duty recommended in these words, enumerates the motives to discharging it, and applies the general remarks to the specific occasion. The detail of this Society's plan is not annexed to the Sermon; but its principles may be ascertained from the following extract.

'Your aim is to instruct the ignorant, to awaken the thoughtless, to reclaim the profligate, to convert sinners from the error of their ways, to save their souls from death, and to cover the multitude of their sins. You do not hope to accomplish such important ends by your own wisdom or power, but by the blessing of God on your labour; and in the use of means which the Lord hath provided and appointed for the purpose; the knowledge of the Gospel, which, in all ages, has been found the power of God, and the wisdom of God, unto salvation. It is not the peculiar sentiments and forms of one or of another party, that you aim to propagate; but those important doctrines, on which pious people of every party rest their own hope of salvation. While you aim to establish no sect, you likewise set yourselves in opposition to none. All are welcome to co-operate with you: none are censured by you, if they decline to do so. In joining with you, no one is required to relinquish, or disguise the sentiments on which he differs from you in judgement; or to act inconsistently, in the slightest degree, with the dictates of his conscience, or the rules of any society to which he may belong. All are invited to co-operate with you, only for such purposes, and to such degrees, as they can themselves conscientiously and consistently approve: and to exercise toward you only the same candour and affection that you extend to them. I congratulate you, my brethren, on your adoption of a plan, which appears to me congenial to the gospel, conformed to the exhortation in our text, calculated for important and extensive utility, and adapted (perhaps as much as human imperfection and depravity admit) to preclude many evils which have commonly been mingled with efforts to do good. I congratulate you on the success with which it has pleased God already, during the infancy of your institution, to crown your united measures in his service; and on the prospect which it now presents, of increasing solidity and extent.' pp. 29—31.

The discourse abounds with excellent admonitions, on the paramount importance of those doctrines respecting which good men generally agree, on the duty of guarding against selfish motives, on the conduct to be observed in mutual intercourse, and in reference to strangers. "It is in their *practical* influence, (says the preacher) that the chief importance of sentiments consists. Good principles are the only foundation of actions that are truly good: but principles can no farther affect the practice, than as they dwell in the mind, correct the affections, stimulate the actions, and form the habits of our lives." He also prepares his hearers to "encounter, after the pattern of Christ, the ingratitude and perverseness of men, for whose spiritual benefit they are co-operating."

'Till they feel their need,' he observes, 'of the gospel with which you address them, they will probably treat you as designing hypocrites, deluded enthusiasts, or impertinent intruders. So the Apostles, the prophets, and our Lord himself, were treated, by those for whose salvation they laboured. You have the inestimable advantage of acting under salutary laws, and a mild and equitable government; and on no account would I advise you to relinquish, or to slight, its sanctions. But the enmity of the human heart against the ways of God, and the licentious habits both of the great vulgar and the small, are not always capable of being restrained, by the best human legislature.' pp. 36, 37.

A postscript is added to which we shall refer in the following article.

Art. XII. *No False Alarm*: or a Sequel to Religious Union, &c. Being the Result of a Parochial Visitation through the Archdeaconry of Bedford. By the Rev. R. Shepherd, D. D. Archdeacon of Bedford. 8vo. pp. 67. Maxwell and Wilson, 1808.

THERE is an Erratum in Dr. Shepherd's title, which gives his whole work an air of inconsistency; it will easily be corrected by blotting out the first word. The propriety of this alteration will be obvious to those readers who know, what every intelligent observer knows, that there is nothing like political disaffection among the general body of modern dissenters, that there is no prospect of any public disturbance resembling that of the 17th century, inasmuch as the political and religious grievances which occasioned it have ceased to exist, and that the church of England, established by law, supported by the national purse and sword, and professedly countenanced by the higher ranks and the great majority of the people, is secure from external force, and has nothing to fear but from the treachery or folly of her members, of her servants, or of her officious and scribbling advisers.

We very heartily approve some of the sentiments in Dr. S.'s pamphlet; referring to the visitation charge of the Archdeacon of Bucks, (E. R. Vol. III. 621) he says,

'A respectable Divine of the Established Church, in investigating the causes that have most contributed to promote, and spread that dissention and disunion in Religion, which throughout the kingdom at this day so alarmingly prevail, attributes them principally, and chiefly, to the "favourite, but delusive doctrine, of Faith and Love;" of which the Conventicle preacher is known particularly to avail himself. And the Archdeacon's observation, if the doctrine have the effect which he attributes to it, will instruct us how to counteract its influence in the Conventicle; which will be, by a more frequent use and application of it in the Church, than generally obtains. It is, indeed, a favourite doctrine; for it is the most comprehensive one in the whole compass of Christianity; including belief in all Christ taught, and the practice of all that he commanded. Nor can I admit the doctrine to be a delusive one: because it is prescribed by the Church of England to be believed and taught; and has the authority of Scripture in testimony of its truth.' pp. 23, 24.

This Archidiaconal charge was the chief occasion of Dr. Shepherd's writing his "False Alarm." A reference was made in it to the following passage of a sermon preached by the Rev. S. Greatheed, before a Society of Christians at Bedford for propagating the Gospel; "there are so many dark parts of the county (of Bedford), that the most diligent inquiry the preacher could make has left him in doubt whether *an awakening ministry of the Gospel* hath yet extended, even occasionally, to one in three of the villages and principal hamlets of that county." Dr. S., it seems, is very indignant at this representation, and proves "the aspersions to be as false as they are wicked;" for he says "there is not a parish in the county, where *the service of the church of England* is not performed every Sunday, and in some parishes twice!" Strange and perverse as it may appear, Mr. Great-

heed does not consider this assertion as a denial of his allegation, much less as a refutation of it.

'If Dr. S. (he observes, p. 46.) will take the pains of reading the discourse which he has so rashly and violently censured, he may discover that something *more* than the performance of the Church of England service, was intended by the phrase, "an awakening ministry of the Gospel." It is to be feared, that the manner in which the Liturgy is performed in many churches, tends to an effect very different from any thing that can be called "awakening:" and that, if the congregation does not often sleep under what is "stiled" the *Sermon*, its usual brevity is the chief preventive of such a consequence. By an "awakening ministry of the Gospel," was meant an administration of the precepts, the warnings, the doctrines, and the promises of the Gospel, with a seriousness and earnestness suited to their infinite importance, and adapted to excite the attention and awaken the consciences of hearers.'

It appears, from some very just remarks in Dr. Shepherd's pamphlet, that he does know, and that he highly approves, what is meant by "an awakening ministry;" they amount indeed to something very like a confession that such a ministry is not so prevalent as Dr. S. could wish in his archdeaconry; and are creditable to his wisdom as a dignitary, though they demonstrate him to be a disingenuous and absurd polemic. The remarks are just and highly important, though the expressions are incomparably ridiculous in a writer who sneers at "the ignorance and illiterature" of "the conventicle."

'Let the silver tongue of Eloquence from the stores of learning draw its splendid picture of the beauty of Virtue, or the deformity of Vice; how will it fade before the stronger colours of those divine truths, which in the preaching of St. Paul put the Sadducees to silence, and the pride of Heathen Philosophy to shame! By an elegant harangue we may engage the attention of literary taste: but discourses of this nature will neither warm the heart, nor interest the affections; they die on the ear, and the impression on the mind scarcely lasts till the congregation have passed the threshold of the church. It is not thus with those great Gospel Truths, on which drawled out in a meeting-house from the lips of ignorance and illiterature we sometimes see a suspended audience hang: addressed with earnestness, and enforced with the graces of a manly and temperate eloquence which a cultivated mind inspires; while they inform the understanding, they captivate the heart; implanting there a happy and permanent effect. pp. 27, 28.

Dr. S. shrewdly suspects that the independents "assumed that name from a tenet of the German Anabaptists, which was an independence or freedom from all obligations to the Civil Government!!"

Art. XIII. *A Day in Spring, and other Poems* By Richard Westall, Esq. R. A. royal 8vo. pp. 234. Price 12s. 6d. bds. Murray, 1808.

POETRY and painting have seldom flourished in combination, though they employ the same mental faculties. The very congeniality has perhaps occasioned rivalry rather than alliance, and the mind for whose dominion they may have contended, has been too much perplexed and

enfeebled by the division of its forces, to acquire such a power and distinction as will result from a concentration of them under the guidance of a single and exclus ve ambition. The applause obtained by Mr. Shee's very spirited "Rhymes on Art, "(Ecl. Rev. I. 489.) was rather increased by the surprise which it occasioned; it was not frowned on as a sudden intrusion, but welcomed as an unexpected gift. His success has probably encouraged Mr. Westall to print: and in this instance, at least, the public will not regret its liberality. Mr. W. may take nearly as high a station among poets, as he maintains among painters. His poetical muse, if not more fascinating, is considerably more chaste, in both senses of the term, than her sister, who has so long flaunted at exhibitions in such gaudy colours, and sometimes disgraced herself by a subservience to the depraved appetite of *amateurs*. We were surprised indeed to find so little extravagance of thought and warmth of expression in the poems now before us. They are at least equal to the best of those productions that do not demand publication, that is, to about three-fourths of British Poetry; and, as they are printed, not correctly indeed, but in a splendid form, and enriched with four beautiful engravings from the author's designs, will probably obtain a respectable circulation. The poems are of various kind and merit; about half of them are "Odes descriptive of the character of some of the greater poets." One of the best pieces, we think, is the Ode on Despair; we shall copy two passages, the latter of which refers to Richard III, as impressed with the vision so admirably imagined by Shakspeare.

'What time the Mighty Maker stood
(Though long enduring) on his throne of wrath,
And pour'd the dread avenging flood,
And wrapt in ruin this polluted earth;
Up from the billowy waste of woe,
With giant force a ghastly form
Seem'd with the growing flood to grow,
And frown'd terrific thro' the o'erwhelming flood.
The new born horror fill'd the troubled air,
And screaming millions shriek'd aloud, Despair.'

* * *

'Amidst the shock of meeting arms,
The loud artillery's alarms
The clang that rends the sky;
He, shuddering, heard a murmur low,
The oft repeated voice of woe,
"Tyrant, despair, and die!"
He heard it still, though sword and spear
Fell clattering round his stunned ear;
He heard it still, though many a wound
Had stretch'd him on th' ensanguin'd ground;
And still, and still, though agony
Was closing fast his fiery eye.' p. 93.

In the word "fast," there is an unlucky ambiguity. Does Mr. W. seriously suppose, as we might guess from his last stanza, that there will be *no* pain or despair in the future state?

We shall add one specimen from the "Day in Spring."

'Roaming on, the place I find,
Where full oft, my lifted mind,
Joying at the op'ning sight,
Deeply drinks the rich delight.
Gradual hills of tend'rest blue,
Which their pure etherial hue
O'er the distance lovely shed,
Like radiance from a sainted head.
Herds, and flocks, and verdant woods,
Murmuring streams, and rapid floods,
Forests, dark with sturdy oak,
Fearless of the woodman's stroke;
Rocks abrupt, that reach the skies,
On whose cultur'd margin *rise*
Many a cottage, fenced around
With a well-till'd piece of ground,
Where the elder villagers
Quite forget the weight of years,
As their childrens' children play
Round them on a holiday;
See! they climb their aged knees,
Fraught with little arts to please;
See they lay their dimples sleek,
Fondly to each furrow'd cheek,
And with kisses sweet as May,
Press the tears of joy away.' p. 18.

It would be easy to specify blemishes. In the Ode to Homer we read, "who *attuned* thy song," instead of *attun'dst*. *Aught*, is twice mis-spelt "ought." The fine figure of Twilight in the frontispiece is very cunningly wrapt up close, if she really be "grey-bosom'd," as Mr. W. assures us she is; should he live to see Spring again, he will discover, perhaps, that she is *green-bosom'd* but we hope he will perceive that it would not become a gentleman and a poet to call her so.

Art. XIV. *A New Argument for the Existence of God.* 12mo. pp. 68. Rees and Curtis, Plymouth; Longman & Co. 1808.

THE "new argument" to prove the existence of Deity, is no other than the whimsical hypothesis of Berkeley; it amounts to this, that matter has no existence, that all the sensations and ideas of men concerning it are mere illusions, and that as these illusions cannot have been caused by matter, they must have been caused by spirit, that is by God. As the existence of God is not in particular want of "new arguments," we very cheerfully leave to its fate a theory, which, even if it be allowed to establish the existence of the mind that entertains it, and of the Infinite Spirit which amuses that mind with falsehoods, completely subverts all proof of all other existence; and we should think it quite wasting time to tell a writer who ought to disbelieve our being, that we consider his defence of this fantastical system to be wretchedly weak and ill-written, its title to be disingenuous, and its author to be the dupe either of insanity or self-conceit.

Art. XV. *The Shipwreck of St. Paul.* A Seatonian Prize Poem. By the Rev. Charles James Hoare, A. M. Fellow of St. John's College, Cambridge, and Vicar of Blandford Forum, Dorset, 4to. pp. 18. price 2s. Hatchard, 1808.

"HE that thinks himself capable of astonishing," said Dr. Johnson, "may write blank verse; but those that hope only to please must condescend to rhyme." If it was this canon that induced Mr. Hoare to adopt the latter species of verse, he must have formed a modest opinion of himself and a severe one of his predecessors. The plan of his poem is simple, and many of his turns of thought display a degree of original fancy; his diction is elegant without pomp, his versification easy without effeminacy. He has adhered more strictly than was quite necessary to the criptural narrative, and has not even deviated from his precise object so far as to notice the incident of the viper after the shipwreck, though the poem itself commences with a reference to the island of Malta where it probably occurred. There are several short passages, very neatly shaped and pointed, in the manner of the classical school of English versifiers, the Popes and Goldsmiths; but we prefer quoting the conclusion, because it will exhibit the author in a character for which we have a much higher esteem than for that of a poet.

'And thou, dread Providence! whose awful name
Extends through all eternity the same;
To farthest ages kind alike to all,
The God of Jacob, and the God of Paul;
Still now, e'en now, thy mystic love unfold,
And guard thy saints, as thou didst guard of old.
'But chief for him each dark event dispose,
Whate'er his name, and all thyself disclose,
Who, fir'd with holy love, at thy command,
Greatly obedient, tempts some distant land,
To sound thy truth, the message of the sky,
And give unbought what worlds could never buy!
Where'er he roams, whate'er sequester'd spot
Holds his rude couch, or hides his turf-clad cot;
Whether he treads the sultry shores that pine
Betwixt red Cancer and the burning Line;
Or where the solid wave forgets to roar,
Round Greenland's coasts, or frozen Labrador;
O beam, Celestial! with thy brightest ray,
And light him lonely on his devious way!
Still round his path with tenderest care assuage
The siroc's poison, and the lightning's rage;
Each dire extreme that shudd'ring Nature shuns,
Siberian frosts, and Abyssinian suns.
If dark suspense e'er cloud his drooping eye,
Or sad remembrance heave one struggling sigh;
If, holy hope just glimmering in his breast,
Dim, and remote, he view the promis'd rest;
Shine inward then! O chase the cheerless gloom,
Fountain of Light! bid Eden's fairest bloom

Spring in the wild; anoint his eyes to see
In heaven his home, and every friend in thee!
'But when, mid list'ning crowds the preacher stands,
Heaven's high behest in his uplifted hands,
Give him, unfolding all his bright design
In the full stream of eloquence divine,
To bend obedient nations to his call,
Firm, faithful, zealous, emulous of Paul.' pp. 16—18.

Art. XVI. *A New Version of the Psalms in Blank Verse.* With a Latin Version of the Eighth Psalm in Alcaic Verse. By the Rev. Thomas Dennis. 12mo. pp. 272. price 10s. 6d. boards. White, 1808.

A Specimen of this Version will be an ample review of it; we have selected the version of the twenty-third psalm, as one of the shortest, and indeed as one of the best.

'God is my shepherd; near refreshing streams,
In pastures verdant with eternal spring,
He feeds me, and in safety makes me dwell.
He shall restore my soul, shall lead me forth
In paths of righteousness for his name's sake.
Should I e'en pass the gloomy vale of death,
I would not be afraid, thy rod, thy staff,
My comfort and support: mine enemies
Shall see my table spread; with purest oil
Mine head anointed; and with gen'rous wine
My cup replete; thy goodness and thy mercy
Shall ever dwell with me, and I will dwell
With thee, and in thy house for evermore.' p. 34.

Art. XVII. *Characteristic Anecdotes of Men of Learning and Genius,* Natives of Great Britain and Ireland, during the three last Centuries; indicative of their Manners, Opinions, Habits, and Peculiarities, interspersed with Reflections, and Historical and Literary Illustrations. By John Watkins, LL. D. 8vo. pp. 552. Price 10s. 6d. bds. Cundee, 1808.

TO the lovers of story-books, who skip through a volume, alighting only on proper names and whimsical events, and jumping over all reflections and disquisitions, this amusing compilation may be acceptable. But to those who would require a portion of judicious and useful observation, and to those who would either be disgusted or injured by erroneous sentiment and indelicacy, we cannot very warmly recommend it. The book is incorrectly printed, which may relieve Dr. W. from the disgrace of several egregious errors; yet we do not see how he can be excused for suffering such a passage as this to appear in a work professedly of his own manufacture; we refer to his account of Sir Nicholas Bacon's motto,—"*Mediocra firma,* firm in the middle state!" It is not necessary to enumerate the lives that make up this series; it begins with Sir Thomas More, and closes with Dr. Johnson. Some of the most interesting characters, as, for instance, the immortal Philip Sydney, are dispatched with very unsuitable haste, because they furnish no entertainment

to the lovers of oddity and fun, for whose edification Dr. W. has manifested so laudable an anxiety. We should also remark, that the anecdotes are *not* "characteristic;" they consist chiefly of *bon-mots* and humourous incidents, which might be ascribed to any one out of a dozen wits, without changing or perverting the idea we form of their character.

Art. XVIII. *Musæ Seatoniane*: a Complete Collection of the Cambridge Prize Poems, from the *first* Institution of *that Premium* by the Rev. Thomas Seaton, in 1750, to the year 1806. To which are added Three Poems, likewise written for the Prize, by Mr. Bally, Mr. Scott, and Mr. Wranghani. 2 vols. cr. 8vo. pp. 730. Price 12s. bds. Longman and Co. 1808.

AS the occurrence of a few objectionable phrases in this publication, should not suppress our esteem for its general tenor, so the insertion of several poems unworthy both of print and premium, should not deprive it of that praise, in respect of poetical merit, to which a large proportion of its contents is unquestionably intitled. The efforts of several recent competitors, for good Mr. Seaton's prize, have redeemed the contest itself from that neglect into which it had fallen, during a strange blight, commencing about thirty years ago, on the faculties of the Cantabrigian muse. One may judge of the extreme scarcity of poetic talent at that period, from the fact, that the prize was adjudged on seven different occasions to a writer, one of whose poems opens with a debate what muse his muse should invoke; which is pretty much like being at a loss to know what pen his pen should write with; the lines crawl thus:

> 'Whom shall the Muse, glowing with fervent zeal
> To trace the watchful care of Providence,
> And vindicate His mystic way, whom shall
> The pious muse invoke? Not you ye nine,' and so forth.
>
> Hayes, on *Prophecy*, vol. ii. p. 1.

The poems have been so generally known at their publication, that it is unnecessary to pass judgement on them now. Those of the first two lustrums, including the productions of Smart, Bally, Glynn, and their venerable survivor, the present Bishop of London, possess real merit, and are established favourites with the admirers of serious poetry. But few of the subsequent poems can endure a comparison with any of these, till we arrive at the time of Messrs. Wrangham and Hoyle. Too many of them were merely dull declamations, which would have been comfortably soporific, if properly delivered from the pulpit, but were so awkward and ill at ease in the form of blank verse, that they quite distressed the attention into vigilance. The poets always took great pains to defend Christianity and its tenets against "the infidel" and "the sceptic," as if nothing had been done in that way before they left school, as if poetry was the best form of defence, and as if all men would not consider it as the trick of a beggared intellect, rather than as the spontaneous effusion of religious zeal. That race is happily succeeded by one, that prefers the display of imagination and feeling to an exhibition of its early proficiency in theological studies, and the art of chopping logic.

The volumes are neatly, but by no means correctly, printed.

Art. XIX. *A Sermon on the Sacrament of the Lord's Supper.* By Edward Pearson, D. D. Master of Sidney Sussex College, Cambridge. 12mo. pp. 28. Price 6d. Hatchard. 1808.

AS we give Dr. Pearson credit for the best intentions in what he writes, we should gladly embrace an opportunity, which the present sermon unluckily does not afford, of congratulating him on the prospect of his success. The surest and best motive to communion, is a strong feeling of gratitude to God for his mercy in Christ Jesus, and such a heartfelt and lively attachment to the crucified and risen Saviour, as produces a zealous obedience to all his injunctions. As such feelings can only arise from a clear conviction of the need and the value of such an expiation as God hath appointed; and as there is nothing in these pages very evidently calculated to excite it, we have considerable doubts of their answering the writer's purpose. The discourse, being intended for the poor, is not enriched with learning, nor is it marked with any striking originality or force of thought; some of the observations, also, are at least exceptionable from the want of caution and precision in stating them. We may instance the following: "If we be directed in our notions of a Christian by reason and Scripture, instead of custom, we shall certainly find, that attendance at the Communion is as necessary to continue that character to us, as the reception of baptism was to confer it upon us at first. Both sacraments were instituted by the same authority, and both are the appointed means of our receiving that grace without which we can do nothing." p. 6. Many of the remarks, it may be supposed, are of a better sort: Dr. P. says very justly, "It is not a single instance of receiving the Lord's Supper in an alarming illness, and at the end, perhaps, of life, that can, by any mechanical force, or magic charm, produce the good effects, which the reception of this sacrament was intended to produce," p. 27.

Art. XX. *A Concise Gazetteer of the most remarkable Places in the World;* with brief Notices of the principal Historical Events, and most celebrated Persons connected with them. To which are annexed, References to Books of History, Voyages, Travels, &c. Intended to promote the Improvement of Youth in Geography, History, and Biography. By Thomas Bourn. 8vo. pp. 450. Price 8s. bds. Mawman, Harris, Darton and Co. 1807.

AN intimation is given, in the title of this work, of its specific difference from publications of a similar kind. It includes only a selection of "remarkable places;" but, on the other hand, the account it gives of these places, comprizes many short biographical, historical, commercial, and obituary notices, intended to prevent weariness, to excite curiosity, and to impress useful information. It is therefore an improved geographical school book, rather than a gazetteer for general reference. The following article is a specimen of the work, and will perhaps enable the reader to judge of its practical utility.

'Manchester, a large, populous, and flourishing town in Lancashire. It is seated between the rivers Irk and Irwell, upon a stony hill, and is a place of great antiquity. It has been long noted for various branches of the linen, silk, and cotton manufactures, and is now principally con-

spicuous as the centre of the cotton trade*. The manufacture of tapes and other small wares, of silk goods, and of hats, is also carried on at Manchester: from which various sources of wealth it has attained greater opulence than almost any of the trading towns in England. Its buildings, especially the more modern ones, are on a proportional scale of size and elegance. Its chief ornaments are the college, (*See Europ. Mag.* ii. 88.) the market-place, the exchange, and the collegiate church; which last has a small choir, of excellent workmanship. Napier, the celebrated inventor of logarithms, died here in 1617. Dr. Percival, a celebrated physician, and author of Moral Tales, and various miscellaneous pieces, died here in 1804; and Byrom, the author of a new method of short-hand, &c. died here in 1763.'

A number of short anecdotes and poetical extracts are introduced on various occasions. The morality of the book is unexceptionable; the comparative frequency of references to such works as the Monthly Review and Magazine, Mr. Belsham's Memoirs, &c. &c. is probably indicative of no particular design, but only of the author's habits of reading. The typographical appearance is handsomer than that of most school-books, and the price is of necessity somewhat higher. A very affectionate Dedication is prefixed, to the author's father-in-law, Mr. Butler.'†

Art. XXI *Memoirs of Capt. George Carleton,* an English Officer: including Anecdotes of the War in Spain under the Earl of Peterborough, and many interesting Particulars relating to the Manners of the Spaniards in the beginning of the last Century. Written by Himself. 8vo. pp. 470. Price 12s. bds. Murray, 1808.

SLIGHT as the analogy is, between the British expedition to Spain a century ago, and that which at this moment expands the heart and inflames the hopes of every Englishman and lover of freedom, the strong general similarity will be sufficient, we suppose, to give some additional interest to this elegant edition of Capt. Carleton's Memoirs. It will afford no foundation for prognosticating the event of this illustrious contest: for whom will it induce to hail the British as the deliverers of Spain, while considering with what a Titanian power they contend, and looking around in vain for a resemblance of the intrepid, the subtle, the enthusiastic Lord Peterborough? and whom will it urge to despair of eventual success to the Spaniards, while reflecting that now they fight for themselves, and that the tyrant they oppose is as much more odious than Philip, as the free constitution we hope they aspire to, is preferable to a despotism under Charles? But if this volume affords but little instruction particularly valuable in reference to existing affairs, yet it describes some of the most brilliant achievements of the British army, and distinctly exhibits the character of one of its chiefs, to whom the history of time can scarcely furnish a superior. If the work, which is indeed but little known, were now published for the first time, we should find many curious anecdotes and remarks to extract, relative to the military transactions, the Spanish manners, the bull-fights, &c. We shall, how-

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* 'In 1791, a pound of fine cotton, which cost 7s. 6d. was spun into yarn, measuring 97 post miles, of the value of £22. It was sent to Glasgow, and there made into muslin, which was presented to her majesty.—*Macpherson's Annals of Commerce*

† Author of "Chronological Exercises," (see E. R. iii. 916.)

ever, copy two short passages; the first of which may be an important lesson to the British soldiery, who will not only be exposed, by habits of drunkenness, to disaster from their vigilant enemies, but to contempt from their sober friends.

'I was one day walking in one of the most populous streets of that city, (Barcelona,) where I found an uncommon concourse of people, of all sorts, got together; and imagining so great a crowd could not be assembled on a small occasion, I prest in among the rest; and, after a good deal of struggling and difficulty, reached into the ring and centre of that mixed multitude. But how did I blush, with what confusion did I appear, when I found one of my own countrymen, a drunken grenadier, the attractive loadstone of all the high and low mob, and the butt of all their merriment! It will be easily imagined to be a thing not a little surprising to one of our country, to find that a drunken man should be such a wonderful sight: However the witty sarcasms that were then by high and low thrown upon that senseless creature, and, as I interpreted matters, me in him, were so pungent, that if I did not curse my curiosity, I thought it best to withdraw myself as fast as legs could carry me away.' pp. 160, 161.

The surprising effect which Don Quixotte produced on the Spanish people is well known: the following is Capt. C'.s account of it.

'Don Felix Pacheo told me, that, in his opinion, that work was a perfect paradox, being the best and the worst romance that ever was wrote. "For," says he, "though it must infallibly please every man, that has any taste of wit; yet has it had such a fatal effect upon the spirits of my countrymen, that every man of wit must ever resent; for, continued he, before the appearance in the world of that labour of Cervantes, it was next to an impossibility for a man to walk the streets with any delight, or without danger. There were seen so many cavalieros prancing and curvetting before the windows of their mistress, that a stranger would have imagined the whole nation to have been nothing less than a race of knight errants. But after the world became a little acquainted with that notable history, the man that was seen in that once celebrated drapery, was pointed at as a Don Quixotte, and found himself the jest of high and low. And I verily believe, added he, that to this, and this only, we owe that dampness and poverty of spirit, which has run through all our councils for a century past, so little agreeable to those nobler actions of our famous ancestors."' pp. 320, 321.

Art. XXII. *A Sermon*, preached in the Parish Church of St. Paul, Bedford, before Dr. Shepherd, Archdeacon, at the Annual Visitation of the Clergy held on Thursday, May 12, 1808. By the Rev. Joshua Morton, Vicar of Risely, Beds, &c. 4to. pp. 14. Price 1s. Rivington. 1808.

THE reader who is acquainted with Mr. Morton's excellent Sermons (E. R. Vol. ii. p. 824) will share our satisfaction at finding him deputed to address his clerical brethren, and will anticipate our approbation of his discourse. Its text is 1. Pet. iv. 11; we are disposed to complain of its form, as deficient in that clear precise method which tends so much

to impress the mind and facilitate recollection; and a defect even of this subordinate kind is the more to be regretted, when the sentiments are so worthy to be engraved on the hearts of an auditory, as those of which the following are a specimen.

'Sacred as is the source, vast as is the extent of this revelation, awful and imposing as are its doctrines, its precepts, and its results; it is not for the Christian minister to amuse himself with the cold reasoning of philosophy, falsely so called, but he must address himself to this work, with the word of God in his hand, and the grace of Christ in his heart—directed, influenced, taught by the lively Oracles of God, he must advance as an ambassador for Christ, with a firm and undaunted step. To the profligate and incorrigible sinner, he must present the terrors of the Lord; he must proclaim, that "the wages of sin is death." To the humble and contrite penitent he must announce, that "the gift of God is eternal life." To the man of God thoroughly furnished unto every good work, "Henceforth there is laid up for thee a crown of righteousness which the Lord the righteous judge shall give thee at that day."—'We must unbend ourselves from the lore of the learned, to inculcate the doctrines of the lowly Jesus. We must preach Christ, and him crucified; we must inculcate strictly, and assert constantly, this faithful saying, "that Jesus Christ came into the world to save sinners.'

'These doctrines obviously embrace the depravity of the human nature; a depravity not partial, but universal. The Oracles of God affirm that man is fallen—that all have sinned, and fallen short of the glory of God—that in Adam all died. The unambiguous and universal experience of all mankind, goes to confirm the truth which the Oracles of God teach us—that man is by the fall of Adam considered as an offender against infinite purity and perfection. The glory of God therefore, must appear in another way than what can arise from the guilty sinner himself. God might indeed be glorified in the punishment of the guilty—but in the pardon of the offender he is, he can only be, glorified through Jesus Christ' pp. 7. 8.

'You are not redeemed, says an apostle, with corruptible things, such as silver and gold, but with the precious blood of Christ. To deny or explain away the efficacy of the atonement for the sins of the world by the blood of Christ, is to sap the foundation of the Christian religion, and to extract from the Oracles of God their vitality; to destroy the hope they offer, and that glorious consummation ot which they lead.' pp. 6—9.

Mr. M. gives a brief summary of the essential tenets, and the moral obligations, of the Christian religion; its doctrines he describes to be those,

'Which instruct us, that He who lay in the bosom of his Father, came down from heaven for us men and for our salvation:—that he came as the good shepherd, to seek and to save those that were lost—that for his sheep, he laid down his life, he suffered and was dead—that he gave himself a ransom for all, and offered himself a willing sacrifice for the guilty sons of men. That he imposes on all his followers to take his yoke upon them; which is a system of the strictest yet most amiable morality, a going about to do good—to be holy, harmless, and undefiled—to give our supreme affections to God, and those of brotherly kindness to men—to bear injuries with temper—to pass through evil and

good report with equanimity—to sustain the conflict in suffering with resignation—and finally, to endure all things as seeing Him who is invisible.

'These,' continues the animated preacher, 'are the truths conveyed to us in the oracles of God. We are to preach them, we are to urge them with all the earnestness of persuasion, because they constitute that word which is able to save the soul.' These are the doctrines of the venerable English Reformers, and this is the preaching that we could wish to see universal in the Establishment.

In his Dedication to Dr. Shepherd, Mr. M. says, "The Clergy of Bedfordshire have been publickly attacked as being deficient in orthodoxy." We cannot suppose this refers to the Sermon preached eleven years ago, and at length complained of by Dr. Shepherd, because the deficiency there alledged was of "an awakening ministry of the gospel;" of such a ministry, we suppose, as that recommended and adopted by Mr. M., which might be a surprising novelty to many parishes whose incumbents would not yield to him in "one jot or tittle" of orthodoxy.

Art. XXIII. *The Poets*, a Work designed to comprize the Writings of every Author, whether original or translated, whose Productions have received the Stamp of Public Approbation. Parts I. II. Containing Pope's Translation of the Iliad and Odyssey. Price each Royal 8vo. 5s.; fine Demy, 3s.; cheap Demy, 2s.; fine Pocket Size, 5s.; Miniature, 3s. C. Taylor. 1808.

TO notice mere republications of well-known works is inconsistent with our plan; but as this undertaking has boldly deviated from established custom in favour of public morals, we scruple not to follow the example. It has the recommendation of extraordinary cheapness and beauty; but the distinguishing peculiarity which intitles it to our patronage is, "the omission of all pieces which have a tendency to deprave the morals and corrupt the mind." This circumstance may disparage it in the estimation of certain readers, but we doubt not that the expectation of its projectors will prove on the whole well-founded, and that some one of these editions, the size and price of which are conveniently varied, will find a place in "the library of those Academies and Families where an attention to morals is connected with the study of the Belles Lettres."

The first two sizes, printed in double columns like Anderson's British Poets, are published in Parts, once in six weeks; the other three, in numbers once a fortnight. Part III, containing Paradise Lost and Paradise Regained, with Johnson's Life of Milton, and a Portrait after Faithorne, has, we believe, already appeared.

Art. XXIV. *A Vocabulary;* containing the most useful Words and familiar Phrases in the Spanish, German, Swedish, Danish, and Russian Tongues. Collected by a Gentleman who has travelled, and found them sufficient to answer every Purpose of an Interpreter. pp. 16, long octavo. Price 1s. 6d. Richardson, Dutton, 1808.

IF this performance had been considerably more copious, which it might have been without any diminution of convenience in point of size, it would have justified the compiler's eulogium. In its present state, how-

ever, it will enable a traveller to express his most usual and important wants. It is remarkable that the compiler should have thought his traveller would have occasion either to express such a wish for himself, or such a request to another, as would require the insertion, among other useful phrases, of "*Go to the Devil!*" The Russian words are printed, not in the Greek, but in the Roman character, and adapted to the German pronunciation.

Art. XXV. *The Evils with which we are threatened as a Nation, and the Duties in which we should be engaged. Two Sermons*, delivered in the Church of Renfrew, on Thursday, 18th Feb. 1808. By the Rev. Thomas Burns. 8vo. pp. 52. Glasgow. Brash and Reid, 1808.

AFTER praising the seriousness and evident good design of the preacher, and blaming his tendency toward a blind and passive acquiescence under arbitrary power, there is nothing in his Sermons that particularly deserves our notice. He pictures the consequences of French invasion in very frightful, but probably very true colours; he laments the neglect of religious institutions, the love of innovation, and the murmuring spirit which has gone forth, he says, against the Schoolmasters, the Clergy, and the Ministers of State. The second Sermon advises Faith, Prayer, Repentance, Dependence, and a Regard to the Divine Promises. The most remarkable thing about the performance is, that it should have been printed.

Art. XXVI. *A Selection of Psalms*, adapted to the Service of a Parochial Church. From Various Authors. 12mo. pp. 84. price 1s. Nicholson, Poughnill; Crosby. 1808.

THE coarse doggrel that generally prevails in the old version of the Psalms, and the smooth insipidity of the new, have contributed very much to render the psalmody of parochial churches an irksome part of the service; congregational singing in the establishment has therefore been decaying year after year, or has been only kept up to little valuable purpose by those who could relish sound without sentiment in the worship of God. A decay so unfavourable to the edification and delight of the congregation must necessarily have been detrimental to the interests of the Church; we could therefore wish very earnestly, as Dr. Shepherd does, (vide supra, p. 750) either that hymns of respectable poetical merit and rational piety were introduced by authority into the church service, or if the unfounded prejudice against them is still thought worthy of regard, that a Selection or Version of the Psalms were generally adopted, which might breathe the sentiments and feelings peculiar to the Christian dispensation. In the absence of any general reform, some respectable attempts at improvement have been successfully made, in particular instances, by individual clergymen; and those who are disposed to follow the example may properly consult Mr. Nicholson's publication before they adopt another. Its tenor is generally commendable, but the selection will not always be thought judicious, nor the variety sufficient. We were sorry to see no other representative of that exquisite composition, the CIIIrd Psalm, than five stanzas about flowers, beat into the veriest tinsel by Mr. Merrick from the 15th and 16th verses of the original.

ART. XXVII. SELECT LITERARY INFORMATION.

The Rev. Dr. Williams's long promised Essay on the Equity of Divine Government and Sovereignty of Divine Grace, is expected to appear in the course of a month. Among other important disquisitions it will contain an examination of the Latitudinarian Hypothesis of indeterminate redemption, and the Antinomian notion of the divine decrees being the rule of human conduct.

Dr. William Smith, late Chief Justice of Cape Breton, has in the press Theological Thoughts on God, the Creation, the Fall and Redemption of Man, God's dealings with Man from the Creation to the Consummation of all Things; in an octavo volume.

The second volume of the History of Surrey, by Manning and Bray, a great part of which was consumed by fire, has been resumed, and may be expected in the course of next winter.

In a short time will be published the commencement of a work intitled a Geographical, Historical, and Political View of Spain and Portugal, from the earliest accounts to the present period: By Alexander Beaumont, Esq. It will be continued in numbers published every fortnight until completed, price 1s. each. The first number is to contain a view of Cadiz, and views and portraits will be continued through the work.

An edition of Pococke's Travels in the East, in three quarto volumes, will be published in October.

Dr. George Alley, of Cork, has nearly ready for the press, Observations on the Hydrargyria, or that peculiar species of eruptive disease which arises from the exhibition of mercury, to be illustrated with coloured engravings. This publication will contain all the information on this singular and interesting disease, which the observations of those gentlemen whose attention has been particularly directed to the subject, have afforded; besides what the author was enabled to collect during an attendance of more than six years, on the Westmoreland Lock Hospital, Dublin.

Dr. Reid, the author of the Reports of Diseases inserted regularly in the Monthly Magazine, intends to collect those which have appeared into a small volume, to be published early in the winter, printed uniformly with his Treatise on Consumption.

A new edition of Clarke's Observations on Diseases in Long Voyages is in the press.

The subscribers to Wild's Select Views of Canterbury Cathedral, and the public in general, are informed, that a corresponding collection of twelve picturesque views of the exterior and interior of the Cathedral of York, accompanied by geometrical plans, and historical and descriptive letter-press, is in preparation by the same author; intended to be published complete in itself, but in an uniform manner with the former work, in order to unite with it into one volume, illustrative of the architecture and effect of the two metropolitical cathedrals of England.

The plates in this publication will be carefully engraved in aquatinta, and consist of, as follow:

1 A general View under the N. W. aspect. 2. The west front. 3. The nave. 4. The transept. 5. The south wing of ditto. 6. The south front. 7. Exterior of the chapter-house. 8. Interior of ditto. 9. The choirs. 10. The south aisle. 11. The chapel of our lady. 12. The east front. With a general plan laid down to scale from actual measurement, and a plan of the undercroft, with the capitals of its columns, and other details; the whole of which, already completed in etching, may be inspected, and subscribers' names received, at Taylor's Architectural Library, where the original drawings, exhibiting the intended effect of the plates, may likewise be seen.

Soon will appear a work intitled Parliamentary Logic; to which will be subjoined two Speeches delivered in the House of Commons of Ireland, and other Pieces; by the Right Hon William Gerard Hamilton; with an appendix, containing Considerations on the Corn Laws, by Samuel Johnson, LL. D. never before published.

The Flowers of Literature for the year 1807, is nearly ready for publication.

A new edition of Swift's Works in nineteen volumes octavo, is now under the care of Mr. John Nichols. It will contain many new articles, and a head of Swift's taken from a cast made immediately after his death.

Dr. Watkins is printing two new editions of his Scripture Biography, with considerable improvements and additions; one of them is in duodecimo, for schools, as before; and the other a handsome octavo volume, printed in a large type for the use of families.

The life of Romney, by Mr. Hayley, is nearly finished. This is expected to be an

interesting work, that will tend to make that painter more universally known, to whom Mr. Hayley has already paid so classical a tribute of affection. Mr. Isaac Peach, one of the painter's earliest pupils, has lately gained the first prize given by the English school.

A member of the University of Oxford has projected a small work, intitled "The Essentials of English Grammar" on a practical plan; for the use of Classical and French schools. In this work he has laid a foundation for Classical and French literature, without violating the purity of the English language. It also contains such rules to distinguish the parts of speech, and such a guide to parsing, as are not to be found elsewhere.

A new edition of Hephestion's Treatise on the various Greek Metres, corrected from the authority of several MSS. and accompanied with copious notes and illustrations, is now printing at the Clarendon Press.

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A Monthly Publication in Portuguese is just announced, to be printed in London under the title of "Correio Braziliense, Noticias Politicas, e Mercantis, da Europa." Subscriptions for not less than Half a Year are received by the Printer, Mr. Lewis No. 2, Paternoster Row.

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Mr. Boothroyd has in the press a new edition of Bishop Newcome's Version of the Minor Prophets; with additional notes from Blaney and Horsley on Hosea.

Mr. R. Cope of Launceston is preparing for the press an Essay on the Sin against the Holy Spirit. Translated from the French of an eminent divine.

A few persons have agreed to undertake reprinting the most valuable Theological Works of the two last centuries, under the care of competent editors.

A new edition of Puttenham's Art of Poetry is in the press, edited by Octavius Gilchrist, Esq. F. R. S.

The Rev. Johnson Grant will shortly publish the Pastoral Care, a didactic poem, in three parts.

ART. XXVIII. LIST OF WORKS RECENTLY PUBLISHED.

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